

A
'71
R646

THE
PSYCHEDELIC
AND
THE
WORD

A Dissertation
Presented to
The Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
Roy Alvin Roberts
June 1971

PERMISSION TO COPY
AND
FROM AUTHOR.

This dissertation, written by

Roy Alvin Roberts

*under the direction of his Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
Theology at Claremont in partial fulfillment of the
requirements for the degree of*

DOCTOR OF RELIGION

Faculty Committee

James C. Verheyden
Allen J. Moore

Date

June 1971

F. M. Tinker

DEDICATION

Without untiring efforts and constant support, moral and physical (in the form of typing this presentation), this dissertation would not have the extra meaning for me that it does through the efforts of my wife, Carol. It is natural, then, that this dedication should be to her.

P R O L O G

Embarking upon the psychedelic vessel there is a strange growing sense of no return to that familiar port. There is increasing intuition that one's life will never be the same. There is mounting apprehension touched with a trace of fear. Then, moving from the most vivid perceptual and astounding somatic revelations, one is plunged headlong into depths of ecstasy instantly revealing profoundest being, shattering grossly ambitious drive for survival, radically transforming his entire being. Whole, healed, he is ready to live and love as never before. Somehow, unaware, he has come face to face with the most holy and come away utterly changed.

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	1
Quest for paranormal experience, 1	
Brief historical sketch of interest in psychedelia, 1	
SECTION I. PSYCHEDELIC EXPERIENCE	
I. THE NATURE OF PSYCHEDELIC EXPERIENCE	7
A. "SET" AND "SETTING"	9
Psychological Conditioning of the Subject	10
Relationship to the Immediate External Environment.	12
Effective Use of Set/Setting: A Psychedelic Model	13
B. SOMATIC AND PSYCHOLOGICAL EFFECTS	14
During the Experience	14
After the Experience	22
C. TYPES OF EXPERIENCE	29
Viewed Objectively	29
Psychotic, 29	
Psychodynamic, 29-30	
Cognitive, 30	
Aesthetic, 30	
Mystical, Peak, or Transcendent, 30	
Viewed Subjectively.	31
Evasive Stage, 32	
Symbolic (Analytic) Stage, 32	
Immediate Perception Stage, 33	
D. BIOCHEMICAL ASPECTS	34
Rationale for Biochemical Understanding.	34
Biochemical Aspects.	35
Chemical Properties, 35	
Substance-Subject Comparison, 36	
Particularity of the Mystical, 37	
II. PUBLIC REACTION TO PSYCHEDELIC INCIDENTS	38
A. TENDENCY TOWARD PREJUDICIAL	38
Puritan Ethic versus "Instant God," 38	
Mystical Tabu, 39	
Fear, 39-40, 41	
B. LEGALITY	42

III.	ORGANIZED APPLICATION OF PSYCHEDELIA.	43
A.	IMPLICATIONS FOR SCIENTIFIC RESEARCH	43
B.	APPLICATION TO PSYCHIATRY: RELIGIOUS IMPLICATIONS	45
	The Alcoholic	45
	Treatment Requiring Analgesic Properties	48
	Psychic Reintegration	49
C.	ORGANIZATIONAL THRUST	52
	The Psychedelic Churches	52
	The Native American Church, 53	
	The Church of the Awakening, 55	
	The Neo-American Church, 56	
	Other Similar Organizations	57
	The League for Spiritual Discovery (L.S.D.), 57	
	Growing Alliances: Psychoanalysis and Zen, 57	

SECTION II. THE ENCOUNTER: THE MYSTICAL ELEMENT IN PSYCHEDELIC EXPERIENCE

IV.	A DIMENSION OF RELIGIOUS LIFE	60
	The "religious," 60	
	Two mystical experiences, 61	
V.	THE PROBLEM OF DESCRIPTION	63
	Dominance of "Model Psychosis"	63
	Ineffability	64
	Kaleidoscopic Nature: Configuration	65
	Components, 66	
	Unity	
	Transcendence of Time and Space	
	Objectivity and Reality	
	Alleged Ineffability	
	Paradoxicality	
	Deeply Felt Positive Mood	
	Sense of Sacredness	
	Persisting Positive Changes	
	Transiency	
	Orientation of the Components, 67	
	Intellectual Aspect, 67	
	Perceptual	
	Conceptual	
	Externalizing (Communicative)	
	Emotional Aspect, 67	
	Internalizing	
	Relational	

VI.	GENERAL INTERPRETATION OF THE ENCOUNTER: INTERNAL-EXTERNAL UNITY	70
VII.	THE DYNAMIC TRANSFORMATION	73
	<u>Psychic</u> Ontological Shock, 73	
	The Yes Function in Man, 74	
	The "Core" Experience, 74	

SECTION III: WORD AND ENCOUNTER
TOWARD A MORE INCLUSIVE UNDERSTANDING OF REALITY

VIII.	PHILOSOPHICAL SETTING.	76
IX.	RELIGIOUS DISTINCTNESS OF ENCOUNTER	80
X.	SURRELATIVISM AND LOGOS: THE INCLUSIVE AND THE PROFOUND.	82
A.	SURRELATIVISM: A SUPERIORITY OF PRINCIPLE	82
	The "Law of Polarity," 82	
	"Categorical Supremacy," 84	
B.	LOGOS: RELATIONSHIP OF GOD AND THE CONCRETE	84
	The Logos Principle, 85	
	Ground of being, 85	
C.	THE WORD: THE NORMATIVE EXPRESSION OF LOGOS	86
	The Christ-event, 87	
	The Unique and the Profound, 87	
XI.	WORD-ENCOUNTER CORRELATIVITY	88
A.	RELATION-RELATIONSHIP: THE ASPECT OF UNDERSTANDING	89
	Oneness, 90	
	Oneness and Multiplicity, 91	
	Dénouement of Logos, 93	
	Relationship, 94	
B.	REVELATION-COMMUNICATION: THE ASPECT OF THE MODE OF ENACTMENT	96
	Universal-Contingent Mode, 96	
	Communication, 98	
	Reconciliation, 98	
	Universal Forms and "Final Revelation," 100	
C.	WONDER-JOY: THE ASPECT OF ATTITUDE	101
	<u>Psychic</u> Ontological Shock, 101	
	Questions of Existence, 102	
	The Suffering God, 107	
	God as Sacrifice, 109	

D.	INTIMACY-MEDIUM: THE ASPECT OF RESPONSE .	112
	Peculiarity of Correlative Members, 112	
	Response, 113	
	"Omic" Embracing, 113	
	The Love Medium, 113	

SECTION IV. CONVOLUTION

XII.	TOWARD ADEQUACY IN UNDERSTANDING REALITY . . .	119
A.	THE KLEIN ANALOG	120
	The Model Presented, 120	
	"Both/And" Paradox: Surrelativism, 120	
	"Neither/Nor" Paradox:	
	"Mystery" of God, 122	
B.	REFRACTION OF LOGOS	122
	The Concrete Medium, 123	
	Refractive Degree, 123	
C.	CONVOLUTION	123
	BIBLIOGRAPHY	127
	APPENDICES	132
A.	NINE EXPERIENCES	133-140
B.	ADDITIONAL TABLES	
	I. Percentage Scores of Mystical	
	Experience	142
	II. Completeness of Mystical Categories.	142
C.	POEM "The Divine Self-torture"	
	by Robinson Jeffers	143
D.	PSYCHOTROPIC DRUGS AND PREVIOUS PHYSICAL	
	AILMENTS	144
E.	LSD AND LEGALITY	145-153

ILLUSTRATIONS

TABLES: EVALUATING LSD EXPERIENCE

1	DITMAN-SAVAGE	24
2	DITMAN-SAVAGE	25
3	DITMAN STUDY	26
4	JANIGER STUDY	27
5	LEARY STUDY	28

FIGURES

1	ANALGESIC PROPERTIES OF LSD	49a
2	KALEIDOSCOPIIC CONFIGURATION	68
3	WORD-ENCOUNTER CORRELATIVITY	117
4	KLEIN EFFECT	121
5	CONVOLUTION	124a

INTRODUCTION

The quest for paranormal experience is universal.

Since earliest times man has felt impulses to rise above his everyday self and achieve either some higher insight or some release from mundane concerns--or both. Western saints and Eastern mystics have subjected themselves to strenuous spiritual exercises; others, less dedicated, have resorted to chemical aids, from the ceremonial wine of the ancients and the opiates of the Orient to the sacramental peyotl plant of Aztec tribes and the social stimulants of our own day.

In our time, moreover, psychologists and other students of human perceptions, from William James to Aldous Huxley, have tried out on themselves certain experimental drugs in an effort to induce states that would lend extraordinary lucidity and light to the mind's unconscious and creative processes--possibly even assistance to these. Today these newer drugs--mescaline, psilocybin, and the latest and most potent of them, Lysergic Acid Diethylamide, or LSD--are spreading so widely on a 'research' basis that major questions are arising as to their effects and proper use.¹

Whether classical (Eastern/Oriental), tribal (Aztec) or synthetic (James, Huxley, Leary), the psychedelic experience has utterly exploded the mind's limitations of thought and sent us staggering at the infinite possibilities of understanding and shaping our world to its most creative and beneficial ends. Moving from the most vivid perceptual and somatic revelations, through controlled psychological conditioning and supportive environment, an

¹Gunther M. Weil, Ralph Metzner and Timothy Leary (eds.), The Psychedelic Reader (New York: University Books, 1965), p. 1.

individual is plunged headlong into depths of ecstasy, instantly revealing his profoundest nature, while simultaneously shattering his grossly ambitious drive for survival and radically transforming his entire being into a whole, healed person ready to cope successfully with the problems of his fellow man, and open to discover new, more creative solutions to those complex social and individual dilemmas that so thoroughly vex his mind and being. Alcoholics become dry. Terminal patients feel release. The hopeless find consolation. Those who reach this peak of the psychedelic experience are uniquely affected for health and sanity.

There are those who do not take seriously what beneficial changes might be wrought in them. They will indulge light-heartedly without thought of the consequences. These are those who pass into psychotic states which can produce hours of agony and despair and even, in some cases, can be a hellish torment for the remainder of their lives. This is the reason that a normal person is tested psychologically and physiologically before he is admitted into some type of psychic exploration. Of course, many institutions related to the mentally ill will have, as a matter of course, some modification of this program established.

The contemporary consciousness-expanding movement

had its beginning in the Sandoz pharmaceutical laboratory (Basel, Switzerland) when Dr. Albert Hofmann accidentally absorbed one of the synthesized compounds into his system.² Without knowing what to expect he relates his experience this way:

I noted with dismay that my environment was undergoing progressive change. Everything seemed strange and I had the greatest difficulty in expressing myself. My visual fields wavered and everything appeared /sic/ deformed as in a faulty mirror. I was overcome by a fear that I was going crazy, the worst part of it being that I was clearly aware of my condition. The mind and power of observation were apparently unimpaired.³

Dr. Hofmann's encounter was the first with what came to be commonly called LSD. Due to unfamiliarity with this new substance various effects were experienced: and the nature of this drug gave it the correspondingly varied names of psychotomimetic (mimicking psychosis) to mysticomimetic. With increased understanding concerning the effects of this drug in revealing the inner structure of the mind, terms are now used that reflect this trait: psycholeptic (mind-releasing) in Europe, and psychedelic (mind-opening) in the United States, for example.

²Ibid., p. 4.

³Sanford M. Unger, "Mescaline, LSD, Psilocybin and Personality Change," in David Solomon (ed.) LSD (New York: Putnam's Sons, 1964), p. 206.

This paper is a presentation in four sections which attempt to clarify what psychedelic experience is, and due to its central, transforming manifestation, what its relation is to other types of related "religious" experiences. First psychedelic experience is presented to establish ground for later discussion. As contrasted with mystical experience, the central psychedelic experience of personality change is free from tradition-laden terminology. Psychedelic experience is also cross-cultural--being free from super-imposed interpretation, although some systems seem to explain what is transpiring better than others. In general, psychic alterations can be probed and developed scientifically to discover the deepest mysteries of the mind.

The second part of this presentation centers in on the heart of psychedelic experience: the psychedelic transformation. Whether this be called "peak," mystical, transcendental, or another similar term, the psychedelic transformation performs the psychotherapeutic task of complete life re-orientation in one session. Bringing meaning back into life in a profound way makes analogous this "encounter" with those of other "religious" sources. For this reason part three becomes a natural outgrowth as one struggles to put together into some kind of perspective the psychedelic transformation with appropriate

Oriental and Christian schemas. Part four culminates this entire presentation by incorporating the psychedelic transformation and its theological corrective in convolution. It is hoped that these pages will contribute to some of the growing reconciliation between East-West religio-philosophical thought. To arrive at a more inclusive account of reality is a paramount concern in part three and part four also. In the final analysis, one must give credit to the psychedelic "revolution" which is the cause of this continuing discussion now on a new, untried, yet promising adventure.

SECTION I

PSYCHEDELIC EXPERIENCE

CHAPTER I

THE NATURE OF PSYCHEDELIC EXPERIENCE

Throughout history mankind has made advances to paranormal experience. Through the means of wine Paracelsus reached his "ledge of the mind."⁴ Descartes wrote in a half-sleeping state while lying on the floor.⁵ That great contributor to medical science, Harvey, recommended the coal shaft because it is dark and silent.⁶ Henri Poincaré was known to experience sudden unveilings of the unconscious activity of the mind.⁷ Porphyry records that he only was graced with "the state" three times in his long life.⁸ With these, and other classical seekers of paranormal sensations, is a common bond that coalesces in a deeper reality beyond reason and tradition. Regardless of the culture, features are intimately related in pursuit of the beyond. "It is quite probable that autohypnosis is a major feature of yoga techniques as well as those of some Christian and Moslem mystics."⁹ It is also apparent that transcendental experiences are

⁴Weil, et. al., Psychedelic Reader, op. cit., p.10.

⁵Ibid. ⁶Ibid. ⁷Ibid. ⁸Ibid.

⁹R. C. Zaehner, Mysticism Sacred and Profane (New York: Oxford University Press, 1961), p. 79.

accompanied by some type of chemical reaction:

Great mystics of the past also worked systematically to modify their body chemistry. . .starving themselves into low blood sugar and a vitamin deficiency. . . .They sang interminable psalms, thus increasing the amount of carbon dioxide in the lungs and the blood-stream, or, if they were Orientals, they did breathing exercises to accomplish the same purpose.¹⁰

Other classical approaches include sleep and sensory deprivation, and meditation.¹¹

Tribal manifestations seem to be rooted in mythical re-enactment. Dervish dancing¹² and incantations¹³ provide communal participation as did "sniffing the carbonated air at the Delphic oracle."¹⁴ Combining re-enactment with potent natural substances¹⁵ provides strikingly vivid and predictable results.

¹⁰Timothy Leary, "The Second Fine Art: Neo-Symbolic Communication of Experience," Psychedelic Review, VIII (1966), 16.

¹¹Walter N. Pahnke and W. A. Richards, "Implications of LSD and Experimental Mysticism," Journal of Religious Health, V (July 1966), 195.

¹²Humphry Osmond, "A Review of the Clinical Effects of Psychotomimetic Agents," in Solomon, op. cit., p. 144.

¹³Alan Watts, "Psychedelics and Religious Experience," in Bernard Aaronson and Humphry Osmond (eds.) Psychedelics (New York: Doubleday, 1970), p. 132.

¹⁴Osmond, op. cit., p. 144.

¹⁵Robert Wolff, "Seeds of Glory," Psychedelic Review, VIII (1966), 112.

In the course of accident (Dr. Hofmann) and further scientific experimentation, a new emphasis to uncovering the paranormal has arisen: the synthetic. The active ingredients in natural substances are isolated and used exclusively. Their chemical structure has been analyzed and compared with other indolic substances in the brain. They have been treated radioactively so that their movement within the body is readily traced. Finally, following analysis of their effects upon the mind, other methods are substituted in an effort to produce the same results: "utterly new behaviors have been shaped, old responses eliminated" by means of stimulating the hypothalamus electrically.¹⁶ Independent of the method or the chemical activity is the fact that the experience is merely "induced." The addition to normal homeostasis, acts as a catalyst, as a key opening up the possibilities for supranormal experience.¹⁷

A. "SET" AND "SETTING"

Increasing familiarity with psychedelic substances has contributed greatly to predicting which kind of

¹⁶Unger, op. cit., p. 221.

¹⁷Timothy Leary, Ralph Metzner, and Richard Alpert (eds.) The Psychedelic Experience (New Hyde Park, New York: University Books Press, 1964), p. 11.

experience--mystical or psychotic--will occur. Although there is great variety of dosage and type of drug,

there is growing agreement among psychiatrists, pharmacologists, and psychologists that set (expectation) and setting are the crucial variables in determining the nature of the psychedelic experience as well as its potential benefits or dangers.¹⁸

The most determinative factor in psychedelic production is set/setting.

Psychological Conditioning of the Subject

Psychological conditioning is achieved intentionally, anticipated or unplanned, by the "set" of the subject:¹⁹

Factors within the subject, such as personality, life history, expectation, preparation, mood prior to the session and, perhaps most important of all, the ability to trust, to let go, to be open to whatever comes.²⁰

¹⁸R. D. Laing, "Transcendental Experience in Relation to Religion and Psychosis," Psychedelic Review, VI (1965), 3.

¹⁹Unger, op. cit., p. 65. Cf. Walter Houston Clark, "The Psychedelics and Religion," in Aaronson, op. cit., p. 191; Daniel X. Freedman, "Aspects of Biochemical Pharmacology of Psychotropic Drugs," Psychedelic Review, VIII (1966), 48; and Huston Smith, "Do Drugs Have Religious Import?" in Solomon, op. cit., p. 158.

²⁰Walter Pahnke, "LSD and Religious Experience," in Richard C. DeBold and Russell C. Leaf (eds.), LSD, Man and Society (Middletown, Conn: Wesleyan University Press, 1967), p. 65. Cf. Leary, "Second Fine Art. . . .," p. 13.

With this general pattern as a reference, the attitude is then one of surrender. "Whether you experience heaven or hell, remember that it is your mind which creates them. Avoid grasping the one or fleeing the other. Avoid imposing the ego game on the experience."²¹ The more positive experience is a direct product of a positive outlook or expectation: a "relaxed set will tend to lead to pleasant experiences and closeness to the other participants. . ."²² Conversely, "preoccupation with extraneous thoughts or problems will tend to lead to a confused, unpleasant experience."²³ The two most commonly detrimental responses of mind-set are: 1) attempting to analyze critically²⁴ and 2) attempting to reconcile the experience with one's life patterns.²⁵ In either response, the result is that of the psychotomimetic, confirming the required attitude of surrender. In many instances,

²¹Leary, Psychedelic Experience, p. 14.

²²Ralph Metzner, George Litwin and Gunther M. Weil, "The Relation of Expectation and Mood to Psilocybin Reactions: A Questionnaire Study," Psychedelic Review, V (1965), 4, 20.

²³Ibid., p. 4.

²⁴Osmond, op. cit., p. 142.

²⁵G. R. Jordan, Jr., "LSD and Mystical Experiences," Journal of Bible and Religion, XXXI (April 1963), 118.

surrendering to a full-blown psychosis will suddenly transpose one to the highest ecstasy.²⁶

Relationship to the Immediate External Environment.

The subject's relationship to the immediate, external environment is as crucial as an indirect complement to the set. This relationship includes all received physical stimuli beginning with the furnishings, "the psychological and emotional atmosphere to which the subject is exposed, how he is treated by those around him, and what the experimenter expects the drug reaction to be."²⁷ The setting plays a crucial role, combining the immediate external constellation which radically reinforces or alters the subject's mind-set.²⁸

²⁶ John Blofeld, "A High Yogic Experience Achieved with Mescaline," Psychedelic Review, VII (1966), 13, footnote 51.

²⁷ Pahnke, "LSD and Religious Experience," p. 65. Cf. Pahnke, "Implications of LSD. . .," p. 186; and Blofeld, op. cit., p. 28 where an interesting and crucial aspect of the setting is its control. A stranger, or even a friend's unplanned appearance at a session is enough to throw the subject into psychosis with uncontrolled reaction.

²⁸ Metzner, op. cit., p. 4. Cf. Weil, op. cit., p. 4; Peter Stafford, "Yage in the Valley of Fire," in Aaronson, op. cit., pp. 58-65; Osmond, "On Being Mad," in Aaronson, p. 27; Leary, "The Religious Experience: Its Production and Interpretation," Psychedelic Review, III (1964), 326; and Leary, Psychedelic Experience.

Effective Use of Set/Setting: A Psychedelic Model.

As chief and research scientist at the Psychopharmacology Service Center (National Institute of Mental Health), let this quotation of Drs. Jonathan Cole and Martin Katz serve as normative for achieving the highest quality of set/setting:

It is, rather, a complex mixture of drug therapy and brief psychotherapy, with one or more prolonged sessions, lasting eight to ten hours, during which the patient experiences the drug effects and discusses his experiences and the light they throw on his problems, needs, and past experiences in a prolonged and intensive manner. The drug session is usually preceded by several interviews in which the patient's problems and the changes he desires from treatment are explored, a relationship with the therapist is established, and strong positive expectations concerning the drug session are developed. The treatment as administered by many, seems to include strong suggestion, aspects of dynamic insight-oriented psychotherapy, mystico-religious exhortation, catharsis, and pressure on the patient to confront his problems head on. It is possible that with all these components the intense and bizarre drug experience may indeed permit an impact on the subject not obtainable by any other means.²⁹

The therapist may assert a great degree of interpretation of the patient's experience and its relation to his problems.³⁰ Another aspect relative to an effective psychedelic model is the inclusion of other subjects to attain

²⁹Jonathan O. Cole and Martin M. Katz, "The Psychotomimetic Drugs," in Solomon, op. cit., pp. 232-234.

³⁰Ibid.

group benefit from the experience.³¹ In addition, the group may share sessions before and after the experience; however, the transcendental type of experience is usually more limited to the more personal experience guided by one monitor providing supportive setting.

B. SOMATIC AND PSYCHOLOGICAL EFFECTS

During the Experience.

Psychophysical changes occur within the psychedelic in a relatively predictable fashion. The physical stages include three levels of functioning: anticipatory, physiological, and psychical.³² During the first hour or two the subject may believe nothing will happen, or he may consciously ward off to a great extent the effect of the drug.³³ This is the stage of anticipation. The physiological includes such signs as dilating pupils and astounding changes in sensory awareness.³⁴ The passage of time is altered in most subjects.³⁵ This second stage

³¹Metzner, op. cit., p. 21.

³²Weil, op. cit., pp. 5-7.

³³Ibid. Cf. Wolff, op. cit., pp. 111-122.

³⁴Ibid. Cf. E. Robert Sinnett, "Experience and Reflections," in Aaronson, op. cit., p. 29. In Sinnett, the experience of pinching leaves a feeling of "not me" pain; one is removed from the pain, yet still aware of it.

³⁵Ibid.

transpires within the third hour generally. An average time of two hours is expected for the psychical stage during which the subject's ego is dissolved so that he reaches a "mystical" state of pure awareness, often described as intense white light.³⁶

Examining the content and effect of the total psychedelic experience leads one to a total of five categories which provide the monitor (therapist) greater understanding in his evaluation of the subject.³⁷

- I Mood and Affect
- II Interpersonal Behavior
- III Sensory and Perceptual Effects
- IV Intellectual Functioning and
Reality Testing
- V Intuitive-Intellectual Effects³⁸

The first is that of mood and affect: the existential involvement of the subject in his experience. The importance of set/setting is obvious here. Interpersonal behavior makes reference to the subject's increased awareness and sensitivity to his relations to others.

The third category calls to mind synesthetic blending of all received external stimuli with internal cerebral

³⁶Ibid.

³⁷James Terrill, Charles Savage, and Donald D. Jackson, "LSD, Transcendence, and the New Beginning," in Solomon, op. cit., pp. 178-179.

³⁸Ibid.

associations. Some of the most captivating aspects of psychedelic experience have been during synesthesia. The person finds himself absorbing music or art as would an artist. One individual found himself "listening to the music vertically."³⁹ "The candy was equally sensational; I became the taste."⁴⁰

I suddenly 'knew' what it was to be simultaneously a guitar, the sounds, the ear that received them, and the organism that responded, in what was the most profoundly consuming aesthetic experience I have ever had.⁴¹

Within this phase of the experience one cannot help but return to his normal wakefulness with greater insight into his own existence and its relation to everything else. While on a camping trip to the Valley of Fire near Las Vegas the unusual setting of a lake and mountains provided an exceptionally rare occasion:

I had become a snake writhing about in the water. I maneuvered in and out of a swamp. Minutes later I found myself a frog and started propelling myself with long kicks. In both cases, water seemed my

³⁹Stanley Krippner, "An Adventure in Psilocybin," in Aaronson, op. cit., p. 36.

⁴⁰Ibid., p. 37.

⁴¹Jerry Richardson, "LSD: Who Am I? and So What if I Am?" in Aaronson, op. cit., p. 53.

natural habitat, and land was distant, alien, somewhat terrifying.⁴²

This category also includes recorded mental images in which history is re-enacted. The process is "not merely recalling, but re-experiencing the past."⁴³ This may combine with the fifth category (intuitive-intellectual effects) to provide a synesthesia of historical re-enactment with extra-normal interpretation.⁴⁴ The most usual experience of synesthesia includes sublime visions so inexpressibly beautiful that poetry serves the purpose of blasphemy, yet even the vaguest description cannot help but reflect some glimmer of what the subject "sees."

Glittering fountains of liquid jewels,
pearly depths of the infinite,
the apricot clouds of eternity's sunrise,
seen through a shimmering filigree of the
finest silver mesh, . . .⁴⁵

⁴²Stafford, op. cit., p. 59. Stafford continues to relate this environment-induced effect: "Rather than empathy with what I might imagine a snake or frog might feel, I was sufficiently absorbed in snakesness and frogness as to wonder vaguely how the humans around me might feel."

⁴³Osmond, "On Being Mad," p. 24. Cf. Krippner, op. cit., pp. 37-39: Here the subject experiences historical remembering from Kublai Khan, and their elaborate dress, to Versailles with Benjamin Franklin in conference with the king and queen of France, to Jefferson in the New World at Monticello. Then an interesting correlation was effected: Poe, mourning his wife's death became the statue of Lincoln, then a gun and smoke, and a voice saying "He was shot" immediately turned the facial features to those of Kennedy. (dated 1962).

⁴⁴Ibid.

⁴⁵Osmond, "On Being Mad," p. 25.

Testing a person's ability to think or function while in a psychedelic state cannot be tailored to traditional methods. "In the area of intellectual functioning and reality testing, LSD usually has resulted in a lability of thought processes which frequently has manifested itself as a flight of ideas."⁴⁶ This situation is not to be taken with alarm because the subject often exhibits "new, sometimes insightful, ways of conceptualizing his experiences."⁴⁷

Included within the fifth category are those psychological, "religious" experiences which totally alter a personality from its former state.⁴⁸ Here oneness with the universe, understanding one's life and existence, and other transcendental effects are manifested.⁴⁹ This stage of psychedelic experience may come from the very beginning of the person's experience or gradually take on meaning and significance through sensory processes. To demonstrate precisely its development, the following abridgment represents its development from ego-control to surrender.⁵⁰

⁴⁶Terrill, op. cit., p. 179.

⁴⁷Ibid.

⁴⁸Ibid.

⁴⁹Ibid.

⁵⁰Blofeld, op. cit., pp. 27-29.

[I found myself in a] struggle to preserve a hold on my 'I' . . .

These elaborate patterns were abstract, floral, . . . figures of deities, humans or animals formed no part of them. I recognized each one for what it was--Islamic, Tibetan, Indian, Siamese; but now, for the first time, I saw them not as arbitrary decorations but as profoundly meaningful. I felt that, in spite of belonging to widely varied traditions, they were all equally 'valid' and all derived from a single source.⁵¹

Soon after that, the sensation of a rapidly fragmenting personality returned to me with frightening force. I grew alarmed for my sanity. . .⁵²

The mental stress grew agonizing. My fear of permanent madness increased and I suffered especially from the feeling of having no inner self or center of consciousness into which to retreat from the tension and take rest.⁵³

In my extremity, I suddenly made a total surrender . . . 'Come madness or death or anything whatever. . .'

Within a flash, my state was utterly transformed. From hellish torment, I was plunged into ecstasy--an ecstasy infinitely exceeding anything describable or anything I had imagined from what the world's accomplished mystics have struggled to describe.⁵⁴

⁵¹Cf. Richardson, op. cit., pp. 51-52: "At first I saw only vague shapes, which soon became brightly colored geometric patterns that spontaneously exploded into view, dissolved, and were replaced by others, similar, but never the same. Then came a splendid array of red, green, blue, gold doorways opening out into infinity, and flashes of white lightening illuminating variously colored question marks, dots, and ribbons. Other forms appeared--vaguely defined and brightly colored animals and faces coming mysteriously and quickly, illuminating themselves, dissolving, and disappearing."

⁵²Cf. G. R. Jordan, Jr., op. cit., p. 117. In Jordan, there are unusual sensations: "objects and spaces in my whole visual field receded away from me."

⁵³Cf. Osmond, "On Being Mad," pp. 24, 26: ". . . I noticed that things seemed distorted, especially if I became worried." "I could reduce the tension by concentration on pleasant, reassuring themes."

⁵⁴Blofeld, op. cit., pp. 27-29.

Despite the predictable development of stages in psychedelic experience there are those subjects who have discovered ways to override a particular state by subjective control.⁵⁵ Learning that the "hallucinatory" visions and feelings are not "harmful" but simply creations of the imagination allows appreciation and even enjoyment of them. "Going with it" does not necessarily banish immediately all threatening and terrifying events, although it does make such events positively interesting and exhilarating."⁵⁶ Of course, it was mentioned earlier that these creations originate within the subject as he synthesizes his immediate external impressions with his psychological set.⁵⁷ In addition, the most advantageous discovery of subjective control is that of volitional creation. During synesthesia, changes in the externally perceived environment may be affected at will. In one instance the monitor appeared to the subject as an elf when he used the image of "Leprechaun."⁵⁸

⁵⁵Pahnke and Richards, op. cit., p. 188. "Generally, one can vacillate almost at will from experiential depths to the clarity of usual, rational consciousness."

⁵⁶Jordan, Jr., op. cit., p. 118.

⁵⁷See above, p. 10, footnote 19. Cf. Jonathan Clark, "The Use of Psilocybin in a Prison Setting," p. 42: Being happy or fearful was self-induced.

⁵⁸Richardson, op. cit., pp. 52-53.

Considering the psychophysical effects during the psychedelic experience, and the relative degree of subjective control possible, there is still the matter of interpreting that experience. The process through which these various phenomena of experience must pass can be stated succinctly in this form: "[A] lowering of the sensory threshold and simultaneously heightening of the intensity and emotional significance of perceptions. . ."⁵⁹ Viewing the interpretation from another perspective, a more specifically psychological rendering is possible:

Behaviorially, these substances produce a loss of the customary controlling anchors so that the usual boundaries which structures thought and perception become fluid; awareness becomes vivid while control over input is markedly diminished.⁶⁰

It is in reflection following the experience, however, that the "significance of perceptions" can be brought to the fore and leave a longer lasting impression.

⁵⁹Leary, "Second Fine Art. . . ,", p. 14. Cf. Krippner, op. cit., p. 36: The "softness of the sweater and the warmth of her flesh was an ecstatic sensual experience. However, it was devoid of sexuality, devoid of passion." Also cf. Richardson, op. cit., p. 51: I experienced "the movement of the trees, and the ground motion. There were blackbirds hopping around on the grass, comically, looking for worms. It was all a living painting--and I was the artist." This latter experience was accompanied by the music selection, "La Mer."

⁶⁰Freedman, op. cit., p. 48.

After the Experience.

Regardless of the content of the experience, "in healthily constituted persons, there are no untoward aftereffects."⁶¹ While having mentioned the role of the therapist or monitor before, it cannot be emphasized too strongly that

the new experience under LSD can be reinforced by social experiences and further experience with the therapist. Without this reinforcement the LSD experience gradually pales and dies away; it becomes a memory, not a personality change.⁶²

With favorable conditions the applicability of a subject's new insights to his daily life continues for some time.

After an admittedly short follow-up period of only six months, life-enhancing and -enriching effects similar to some of those claimed by mystics were shown by the higher scores of the experimental subjects. . . . In addition, after four hours of follow-up interviews with each subject, the experimenter was left with the impression that the experience had made a profound impact (especially in terms of religious feeling and thinking) on the lives of eight out of ten of the subjects who had been given psilocybin.⁶³

In any case, it is true that the "individual might show considerable variation in his response to LSD from one

⁶¹Weil, op. cit., p. 3. Increased interest in art and art forms is an inevitable aspect of the individual after the experience. There is also immediately after and for several hours "anxiety-free contemplation;" Cf. Richardson, op.cit., p. 56.

⁶²Jordan, Jr., op. cit., p. 117.

⁶³Ibid.

session to the next."⁶⁴ although a strange phenomenon begins to appear in the more experienced traveller: spontaneous re-enactment.

Spontaneous re-enactment occurs when the traveller is so familiar with "re-entry" into that better understood land⁶⁵ that he becomes "less and less dependent on the chemicals themselves for 'tuning in' to this particular wave length of experience."⁶⁶ The nature of this phenomenon is varied yet related. "One stimulus experienced under the influence of the drug can reactivate the drug experience."⁶⁷

⁶⁴Terrill, op. cit., p. 179.

⁶⁵Jordan, Jr., op. cit., p. 115.

⁶⁶Watts, op. cit., p. 133. In William Burroughs, "Points of Distinction Between Sedative and Consciousness-Expanding Drugs," in Solomon, op. cit., p. 174, the experienced traveller may elect spontaneous re-enactment by means of "flicker, music through headphones, cutups and foldins of. . .texts, and especially by training /him/self to think in association blocks instead of words. . . ." Cf. Osmond, op. cit., p. 142: "Hubbard reports that 30 percent CO₂ and 70 percent oxygen will both exaggerate and reactivate the LSD-25 model when inhaled."

⁶⁷Burroughs, op. cit., p. 172. The opposite effect is created by opiates which force man's complete dependence upon them. The general preoccupation with addiction to LSD has been natural because of its drug-like nature and the mystery surrounding it. Following a psychological precaution, organizations such as the Church of the Awakening have limited their use of psychochemicals to once every three months or other similar time basis. (John W. Aiken, "The Church of the Awakening," in Aaronson, op. cit., p. 173.) This may help divert some possible psychological dependency, although evidence reveals no physical

To conclude this part of the presentation treating the effects after the experience, a set of tables illustrate percentage gain in subjects' ability to profit from their session.⁶⁸ In the Ditman-Savage study 50% and 85% respectively reported "lasting benefit."⁶⁹

TABLE (1)

"Looking back on your LSD experience, how does it look to you now?"

Item	Percentage*	
	<u>Ditman</u> (N=74)	<u>Savage</u> (N=96)
A very pleasant experience	72	85
Something I want to try again	66	89
An experience of great beauty	66	81
Greater awareness of reality	64	92
Feel it was of lasting benefit to me	50	85
The greatest thing that ever happened to me	49	78
A religious experience	32	83
A very unpleasant experience	19	33
A disappointing experience	7	1
An experience of insanity	7	18
Did me harm mentally	1	1
Like travelling to a far off land	39	
Very much like being drunk	32	
Return to feelings of childhood	28	
Physical discomfort and illness	17	
*Percentages are the responses in the first two of the following four categories: "Quite a bit," "Very much," "A little," "Not at all."		

need (Burroughs, op. cit., p. 172) or Cf. Sidney Cohen, "Lysergic Acid Diethylamide: Side Effects and Complications," Journal of Nervous and Mental Disease, CXXX: 1 (January 1960), 36. Also Oscar Janiger, "The Use of Hallucinogenic Agents in Psychiatry," The California Clinician, LV: 7-8 (July-August 1959), 256.

⁶⁸Weil, op. cit., pp. 16-18.

⁶⁹Ibid: refer to Tables.

The second table demonstrates astounding results toward "a greater awareness of God" (90 of the 96 total volunteers).⁷⁰

TABLE (2)

"How were you, or what were you left with, after your LSD experience?"

Item	Percentage*	
	Ditman (N=74)	Savage (N=96)
A new way of looking at the world	48	85
A greater understanding of the importance and meaning of human relationships	47	86
A new understanding of beauty and art	43	64
A greater awareness of God, or a Higher Power, or an Ultimate Reality	40	90
A sense of greater regard for the welfare and comfort of other human beings	38	78
A realization that I need psychotherapy	17	26
More ability to relax and be myself	40	74
Improvement noted by person closest to me	42	64
Greater tolerance of others	40	75
A sense of futility and emptiness	7	8
A frightening feeling that I might go crazy or lose control of myself	3	8
Sense of relaxation and freedom from anxiety and tension	56	
A better understanding of the cause and source of my troubles	41	
A set of new decisions and new directions for my life	39	
A new sense of fun and enjoyment	39	
A sense of now knowing what life is all about	27	

*Percentages are the totals of the two categories: "Quite a bit" and "Very much."

In both these tables there is convincing evidence of religious conversion. Table (3) reflects average positive response; eleven of the seventeen expressed a meaningful improvement of character and insight.⁷¹

⁷⁰Ibid. ⁷¹Ibid.

TABLE (3)

Principal areas of claimed improvement attributed to LSD
(Ditman Study)

Item	Percentage* (N=74)
More ability to relax	40
More comfort with people	37
More initiative since LSD	36
Less anxiety	34
Increased interest in:	
Nature	38
Art	34
Music	33
Changes in "perspective":	
Deeper significance to things	46
Things seem more real	40
Problems less important	39
Colors brighter	39
Changes in "attitude":	
More tolerant	40
More accepting of ideas	38
More broadminded	37
Less irritable	33
Changes in sense of values	47
Problems such as emotional, financial, drinking, legal, etc., improved	33
Improvement in income, living quarters and body- weight	15
Increased sex satisfaction	14

Janiger's study, with 75% favoring the use of LSD in psychotherapeutic sessions, shows significant interpersonal growth.⁷² The last set of figures also confirms beneficial results from controlled LSD use: 70% enjoyed the experience, 88% learned a great deal which is being applied to their lives, 62% received a change in life, and 90% affirmed repeating the experience.⁷³

⁷²Ibid. ⁷³Ibid.

TABLE (4)

Changes attributed to LSD
(Janiger Study)

Item	Percentage (N=194)
Major objective changes (in job, marital status, etc.)	16
Positive change in interpersonal relations:	
with co-workers and employees	43
with acquaintances	41
Increased interest in:	
social reform	18
political and international affairs	22
anthropology	24
morals and ethics	35
Other universal concepts (meaning of life)	48
Positive change noticed by person closest	45
Changes in sense of values (money, status, human relationships, religion, etc.)	48
Looking back on the LSD experience, it was:	
a very pleasant experience	66
a very unpleasant experience	32
something I would want to try again	74
a religious experience	24
an experience giving greater understanding of myself and others	61
an experience of lasting benefit	58
LSD should be used for:	
becoming aware of oneself	75
gaining new meaning to life	58
getting people to understand each other	42

(See footnote 72.)

TABLE (5)

Subjective reactions to psilocybin
(Leary Study)

Item	Percentage (N=98)
1) How supportive (relaxing, warm, accepting) was the total situation?	
Very supportive	56
Mildly supportive	22
Neutral	10
Mildly or very rejecting	11
2) Was the experience pleasant?	
Wonderful or ecstatic	32
Very pleasant	38
O. K.	23
Unpleasant or very unpleasant	7
3) Did you learn a lot about yourself and the world?	
Tremendous insights	23
Learned a lot	22
Learned something of value	43
Learned nothing	9
More confused	2
4) Has the mushroom experience changed you and your life?	
Dramatically better	12
Changed for better	50
No change	37
Worse	1
5) How about taking the mushroom again under trustful, secure circumstances?	
Very eager	56
Like to	34
Don't care	6
Rather not	4

(See footnote 73.)

Letting the statistics "speak for themselves" certainly gives the reader good bases to understand the after-effects and their beneficial nature for daily life. The subject will benefit from his session with the help of a good therapist. Understanding the psychedelic experience

before, during, and after will facilitate a successful transition between the stages to reach a peak which leaves most people utterly transformed in their outlook on and understanding of life, others, and themselves.

C. TYPES OF EXPERIENCE

Psychedelic experience may be viewed objectively or subjectively,⁷⁴ depending upon whether the content is analyzed and compared or if the effects in the subject are examined.

Viewed Objectively.

In this orientation, "psychedelic experiences can be divided into five types: psychotic, psychodynamic, cognitive, aesthetic and psychedelic peak or mystical."⁷⁵ The means for creating psychotic experience has already been discussed⁷⁶ and, although this type is "very intense, negative, dysphoric and hellish. . . [producing] fear, distrust, delusions" it still provides the most promising result: entering the psychotic's world.⁷⁷ Along with the

⁷⁴Pahnke, "Implications of LSD. . . ," p. 175f.

⁷⁵Pahnke, "LSD and Religious Experience," pp. 60-62.

⁷⁶See above, "SET" and "SETTING," and subjective control.

psychodynamic uncovering of the unconscious comes an openness to suggestion which often leads to dramatic changes in the person's life and thought. Cognitive activity is increased to the extent that there appears "astonishingly lucid thought."⁷⁸ This stage of psychedelic experience occurs "when the drug effects are waning."⁷⁹ The most commonly discussed type of experience is the aesthetic because of its bizarre alterations in sensory perception. As mentioned earlier, there is an "increase in all sensory modalities"⁸⁰ creating "synesthesia in which sounds can be 'seen'; objects. . . appear to pulsate and become 'alive' . . ."⁸¹ Again this is the objective effect without subjective interpretation.

Psychedelic peak or mystical types of experience occur with specific characteristics described in literature related to Oriental and Western mystics. One such list taken from this storehouse of knowledge is that of Stace-Pahnke including nine basic features:

- Unity
 - Transcendence of Time and Space
 - Objectivity and Reality
- Alleged Ineffability
- Paradoxicality
- Deeply Felt Positive Mood
 - Sense of Sacredness

⁷⁸Ibid, p. 62. ⁷⁹Ibid., pp. 62-63. ⁸⁰Ibid. ⁸¹Ibid.

Persisting Positive Changes
in Attitude and Behavior

Transiency⁸²

These features are analyzed into their orientations (intellectual and emotional) and discussed within the framework of the psychedelic transformation in Part II.⁸³

Presently, however, it should be stated that the transcendental aspect viewed objectively is permeated with the quality of ineffability to the extent that only after the experience can the subject recall enough impressions to provide some hazy sketch of his experience. The emotional orientation of the psychedelic transformation, including "deeply felt positive mood," "sense of sacredness," and "persisting positive changes, . . ." contains more subjective aspects involving both ego renovation and external relationship with one's fellow. The dual nature of these types of psychedelic experience does imply both objective and subjective aspects, but to facilitate a more thorough understanding it is necessary to show each aspect in turn.

Viewed Subjectively.

There are basically three subjective stages in

⁸²Ibid.

⁸³See below, Section II, "The Problem of Description."

psychedelic experience: "evasive," "symbolic," and "immediate perception."⁸⁴ The first stage was mentioned earlier with reference to a subject's trying to explain the phenomena or to struggle with his perceptions.⁸⁵ During this stage, raw stimuli⁸⁶ bombard the subject's awareness at a rate incomprehensible in his normal state. The subjective attitude is the determining factor in each person's feeling of anxiety. With a totally relaxed disposition an appreciation of whatever might be revealed follows. The second stage increases understanding of the symbols and figures revealed. This is also considered the psychoanalytic stage.⁸⁷ Here a person is thrust beyond his

⁸⁴Jordan, Jr., op. cit., p. 120. Here the stages refer to Sherwood, Stolaroff, and Harman's study, "The Psychedelic Experience--A New Concept in Psychotherapy" (unpublished paper, International Foundation for Advanced Study, Menlo Park, Calif.), pp. 2-4.

⁸⁵See above, "SET" and "SETTING."

⁸⁶Aaronson, op. cit., pp. 129-130. Here Marsh's seven categories are listed: symbolic (interpreting one's world), unity, construct expansion, raw stimuli, "awareness of the Jungian shadow," love-hate conterminousness, and the Self.

⁸⁷Jordan, Jr., p. 120. The symbolic meaning may provide a new insight into perceiving the everyday world. The very least this stage of psychedelic subjectivity can disclose to one is that "there is more to us than a set of cultural expectancies." (Aaronson, op cit., p. 129.) This is Marsh's third category: construct expansion. Cf. previous footnote.

socio-cultural constructs and experiences new expansiveness. He realizes the limited forms and arbitrary behavior surrounding him. This impression goes deep into his being and that dark side of his self, his "not-self," comes to the fore.⁸⁸ All these features open up the possibilities of psychoanalytic application.

The third stage of immediate perception introduces new reality.⁸⁹ An overpowering sense of unity between subject and object predominates as all opposites seem to merge. Love and hate somehow seem coterminous. Simultaneously there is a feeling of loss of self into a universal Self. This stage of mystical awareness and self-understanding is the third manifestation of psychedelic experience; this is the psychedelic transformation.⁹⁰ With this stage the peak is reached and the subjective mode disintegrates as the subject's ego diminishes infinitesimally.

Being viewed objectively and subjectively the variety of psychedelic experience is obvious. Whether one examines the five basic types or thinks in terms of subjective stages, he will agree with the fact that "...no person is ever justified in speaking of the psychedelic

⁸⁸Ibid. ⁸⁹Ibid.

⁹⁰See Section II for an extended discussion of this most important aspect of psychedelic experience.

experience."⁹¹

D. BIOCHEMICAL ASPECTS

Rationale for Biochemical Understanding.

In the opening paragraph of this section the fact was presented that regardless of the means of attaining paranormal experience, particularly mystical, there is a biochemical relationship.⁹² Whether the devoted practices of Oriental and Western mystics, or whether a traveller effects more direct attainment through substances correlating with cerebral potentialities, the chemical and biological processes are the same.

Perhaps there is more of a biochemical basis to such 'natural' experiences than has been previously supposed. . . . All these techniques /of the mystics/ have an effect on body chemistry. There is a definite interplay between physiological and psychological processes in the human being. Some of the indolic substances in the body do not differ greatly from the psychedelic drugs.⁹³

The rationale for biochemical understanding is established through intensive observation and comparison.

⁹¹Pahnke, "Implications of LSD. . . ,", p. 190.

⁹²See above, pp. 7-8.

⁹³Walter N. Pahnke, "Drugs and Mysticism," in Aaronson, op. cit., p. 161.

Thus at long last, research into mysticism need no longer be limited to the scholarly scrutiny of various devotional or metaphysical documents left behind by such historic personages as Shankara, Plotinus, Meister Eckhart, William Blake, and Teresa of Avila.⁹⁴

Biochemical Aspects.

LSD is used in the majority of research sessions because of its special chemical properties.⁹⁵ It is easily synthesized. The problem that pharmacologists have never solved is how LSD really works since practically all of it leaves the body within an hour after ingestion.⁹⁶ Compounding the mystery is that, with such an undetectable quantity left in the body, the effects endure for twelve hours or more.⁹⁷ Most of the scientists have resolved this dilemma by referring to a kind of catalytic function: "The drug is only a trigger, a catalyst or facilitating agent. The kind of psychedelic reaction is largely dependent upon extra-drug variables."⁹⁸

⁹⁴Pahnke, "Implications of LSD. . . .", "p. 193.

⁹⁵Weil, op. cit., p. 4: An average dosage of 100 "gamma," or about one ten-thousandth of a gram, is four thousand times more powerful than mescaline for the same result.

⁹⁶Osmond, "A Review of the Clinical Effects. . . .", p. 136.

⁹⁷Ibid.

⁹⁸DeBold, op. cit., p. 65. Emphasis added. Cf. Sidney Cohen, The Beyond Within (Kingsport, Tenn:

At any rate, the effects of LSD or another psychochemical may be metabolically regulated by apomorphine, which although illegal, might offer great hope in controlling psychedelic experience.⁹⁹

Within substance-subject comparison it is interesting to note that the somatic and psychological effects within individuals using different drugs (although all psychotropic) are more similar than they are different.¹⁰⁰ A similar analogy exists in the case of a single subject taking several drugs, as compared to several subjects taking a drug in common:

Psychologically there seems to be more similarity between the mescaline experience(s) and the LSD experience(s) of one subject who has had both than between the experiences of several subjects all of whom have had only one of the drugs.¹⁰¹

Kingsport Press, 1967), p. xi: In this source Dr. Cohen cites the use of radioactive tracing of LSD within the brains of rabbits and humans to support his theory that, since there is still the presence of LSD in the system, the drug does indeed function beyond just being a catalyst.

⁹⁹Burroughs, op. cit., p. 173: Apomorphine is quite unique since it is "neither a front-brain stimulant like cocaine, nor a sedative like morphine and barbiturates, not a tranquilizer, not an energizer, not a hallucinogen, a drug that could act as a useful stabilizing agent when using the consciousness-expanding drugs."

¹⁰⁰Aaronson, op. cit., p. 19.

¹⁰¹Jordan, Jr., op. cit., pp. 114-115.

Within the realm of the biochemical the particularity of the mystical is also included. In general, an increased dosage, which is usually double the minimum amount tends toward mystical experience.¹⁰² Another peculiarity appears during hospital operations when certain anesthesia is used:

Nitrous oxide and ether, especially nitrous oxide, when sufficiently diluted with air, stimulate the mystical consciousness in an extra-ordinary degree. Depth beyond depth of truth seems revealed to the inhaler.¹⁰³

Some examples of the nature of this revelation (which James deemed appropriate) are included below for observation.¹⁰⁴

As study is made of biochemical relations to psychedelic experience, a day may arrive when mystical experience will be readily produced without the aid of artificial inducement.¹⁰⁵ Presently, interesting correlations between psychic states and chemical substances are being confirmed.

¹⁰²Metzner, op. cit., p. 13. Cf. Pahnke, "Implications of LSD. . . ,", p. 176.

¹⁰³William James, The Varieties of Religious Experience (New York: New American Library, 1958), p. 298.

¹⁰⁴See Appendix, Experiences I and II.

¹⁰⁵Burroughs, op. cit., p. 172.

CHAPTER II

PUBLIC REACTION TO PSYCHEDELIC INCIDENTS

A. TENDENCY TOWARD PREJUDICIAL

The general public tends toward the prejudicial in three ways: the "short-cut" method pits against the hard work of the mystic; there has always been a tabu put on anything paranormal and extraordinary; and fear has been generated through the news media. American culture is permeated with the Puritan work ethic¹⁰⁶ which naturally resents any kind of profit without considerable effort: this is one of the major contentions of psychedelic experience. More specifically there has been antagonism generated by a deleterious grouping of the unlimited variation of experiences. These are those who cry "Instant God." However, as has been continually stressed in this presentation and is confirmed by leading psychochemical researchers, "indications are. . .that what one does with a psychedelic experience may be more important than merely having it."¹⁰⁷ There is also the fact that the synthetic method may be the only channel through which some may pass to therapeutic

¹⁰⁶DeBold, op. cit., p. 73.

¹⁰⁷Ibid.

insight.¹⁰⁸ The intention of this discussion is to demonstrate that the experience gained through such means is only a beginning, although it is the most powerful one that man has faced, and that whoever encounters the peak of psychedelic experience (traveller or mystic) comes away with a completely new view and continuing application to his ongoing existence.

The basis for tabu on mystical experience reflected in legislation is immediately related to more ancient understanding where the judges did not have any practical experience of what they ruled illegal.¹⁰⁹ There is so much prejudice and so little tolerance that "the mystical side of human nature has been so repressed that it is little understood."¹¹⁰

Perhaps the greatest single contributing factor to negative feelings at the mention of psychochemicals is the unprecedented flow of literature regarding all "drugs" (from coffee to tranquilizers) as anathema to the health

¹⁰⁸Cf. Leary, "The Second Fine Art. . .," p. 12: The ministry of the Church may be "frustrated on all levels of society because drugs promise a kind of do-it-yourself approach to Salvation."

¹⁰⁹Walter H. Clark, op. cit., pp. 192-193.

¹¹⁰Ibid. Cf. Leary, The Psychedelic Experience, pp. 30-31: With increasing dependence upon scientific explanations it is natural that "westerners do not accept the existence of conscious processes for which they have no operational term."

and well-being of this nation. Stoll, confirming Hofmann's experience with LSD, has been an occasion of generating fear, but not totally unwarranted, since he mentions the possibility of suicide.¹¹¹ The criticism here is that this incident stimulated many other variations and exaggerations which were not warranted.¹¹² With the earlier use of the term psychotomimetic and dominance of the "model psychosis" theory,

the therapist provided the paranoid reaction by withholding vital information; just as with mental illness sui generis, society and the therapist foster the paranoid reaction by withholding vital data.¹¹³

Material published against "drug abuse"¹¹⁴ has as a central concern the presentation of all the tragedies, misuses, and terrible side-effects that most certainly come from black market and other spurious propagators of drugs in general.¹¹⁵ Naturally there are other sources which let the reader responsibly decide for himself. For more objective appraisal of all the facets of psychedelia (and drug experience in general), these materials will include selections like the

¹¹¹Unger, op. cit., p. 206.

¹¹²Ibid.

¹¹³Terrill, op. cit., p. 194.

¹¹⁴Lewis Lasher, "LSD: The False Illusion, "reprint from the FDA Papers (September 1967).

¹¹⁵Roy R. Grinker, Sr., "Lysergic Acid Diethylamide," in Solomon, op. cit., pp. 228-229.

following:

Psychotomimetic agents are substances that produce changes in thought, perception, mood and sometimes posture, occurring alone or in concert, without causing either major disturbances of the autonomic nervous system or addictive craving; although, with overdosage, disorientation, memory disturbance, stupor, and even narcosis may occur, these reactions are not characteristic.¹¹⁶

With this introduction to the reasons for being prejudiced against psychochemicals, it is appropriate to list the five common fears that relate to the discussion above. These include: cognitive, social, psychological, cultural and ontological.¹¹⁷ For each fear there is a corresponding benefit to mollify it.¹¹⁸ In the cognitive, the fear of rational loss is balanced with "new realms of insight;"¹¹⁹ shame stemming from loosened inhibitive factors gives way to a more socially "enriched experience."¹²⁰ "Seeing beyond yourself"¹²¹ to creative solutions should dispel some of the preoccupation with facing "the real you."¹²² Discovering the arbitrariness of one's particular cultural structure, accompanied with a growing disillusionment of it, opens the way for "new institutional solutions."¹²³ Finding the long-sought ontological foundation

¹¹⁶Osmond, "Review of the Clinical Effects," p. 151.

¹¹⁷Leary, "Introduction," pp. 25-27.

¹¹⁸Ibid., pp. 26-27. ¹¹⁹Ibid., pp. 25-27.

¹²⁰Ibid. ¹²¹Ibid. ¹²²Ibid. ¹²³Ibid.

through a utopiate, while not leading directly to psychological or physical addiction, bestows "corresponding liberation," "internal freedom" and the ability to "move voluntarily from one level of consciousness to another."¹²⁴

In conclusion, it is clear that along with the possible dangers there are great discoveries also, especially if the experience is controlled. Whatever the course may be, since it is true that "religion is more than religious experience,"¹²⁵ the same can be said of psychedelic experience: it too is more than the experience itself.

B. LEGALITY

It can be briefly stated that following the thalidomide incidents of 1963, restrictive legislation quickly halted the use of experimental drugs. A mood of prohibition prevailed which not only indiscriminately curtailed formerly legal drug traffic, but also overtly violated the established rights of the Amerindians who used one of these very substances in their religious ceremonies. Consequently there has slowly grown up a more thorough examination of the drugs themselves, with their socio-cultural implications, that a classification of them might render legal procedure realistic and appropriate. (See Appendix E.)

¹²⁴Ibid.

¹²⁵Smith, op. cit., p. 167.

CHAPTER III

ORGANIZED APPLICATION OF PSYCHEDELIA

A. IMPLICATIONS FOR SCIENTIFIC RESEARCH

The high hopes that constructive uses of these drugs may be validated empirically. . .are reflected in the formation of the International Association of Psychodelytic Therapy in international conferences of the use of LSD in psychotherapy. . . .¹²⁶

There is great concern over the biochemical aspects of LSD since science will benefit from the knowledge of "neurochemical sequences related to a peculiar and interesting mental state".¹²⁷

. . .If any of the psychedelic chemicals would in fact predispose my consciousness to the mystical experience, I could use them as instruments for studying and describing that experience as one uses a microscope for bacteriology. . . .¹²⁸

These feelings underline the urgent need for scientific understanding. ". . .One can read whole books of psychiatry and never know what it feels like to be mad, which is a pity, because our ignorance makes it harder to help patients."¹²⁹ Through psychedelic eyes one may know in

¹²⁶Pahnke, "Implications of LSD. . . ." p. 175.

¹²⁷Freedman, op. cit., p. 49.

¹²⁸Watts, op. cit., p. 133.

¹²⁹Osmond, "On Being Mad," p. 21.

himself what it is to be "hebephrenic, hypomaniac, delinquent, schizophrenic, and have organic brain syndrome behavior. . ."¹³⁰ Those successful travellers or voyagers can help overcome fear and "precipitate therapeutic insights even when the experiences are hellish for the subject."¹³¹ With these first-hand encounters of neurosis and psychosis much invaluable knowledge is coming to the fore. We are learning that "schizophrenics, in some stages of the illness, are far more aware of other people's real feelings toward them than we have been inclined to believe;"¹³² he feels "feedback of his strangeness even from highly trained professional staff."¹³³

The implications for scientific research are vast indeed. A day might arrive when

the use of consciousness-expanding drugs could show the way to obtain the useful aspects of hallucinogenic experience without any chemical agent. Anything that can be done chemically can be done in other ways, given sufficient knowledge of the mechanisms involved.¹³⁴

Now that research scientists have discovered the multiplicity of psychedelic experience, one positive outgrowth has

¹³⁰Sinnett, op. cit., p. 34.

¹³¹Jordan, Jr., op. cit., p. 122 (quoting Ditman and Whittlesey).

¹³²Osmond, "On Being Mad," p. 28.

¹³³Sinnett, op. cit., p. 30, footnote 3.

¹³⁴Burroughs, op. cit., p. 172.

been the move away from the model psychosis interpretation that dominated too long. Unger shows this significance in the very fact that psychedelics are being regarded positively. He states that 50-60% of his subjects do not have negative experiences but that 75% relate one manifestation of some exalted experience of rapture.¹³⁵ These studies and others are showing that the benefit from positive control of the session is great; that there will follow a uniting of both emotion and intellect.¹³⁶

Religio-philosophical research will profit greatly also. Of late there is increasing understanding of Oriental art, architecture and politics through growing knowledge of the psychedelics. The "dynamics and significance of worship" will be intensified in meaning for the Church also.¹³⁷

B. APPLICATION TO PSYCHIATRY: RELIGIOUS IMPLICATIONS

The Alcoholic.

Drugs were used for psychotropic results long before the rise of the psychedelic movement but with the praise and acclamation given the readily accessible LSD

¹³⁵Smith, op. cit., p. 165.

¹³⁶Pahnke, "Implications of LSD," p. 197.

¹³⁷Ibid.

substance, applications took many forms in therapeutic treatment. There has been growing success with alcoholics and LSD.¹³⁸ In the early 1950's, 50% of sixty difficult cases treated by Osmond and Hoffer were found no longer drinking after five years.¹³⁹ With increased understanding of the mechanisms at work, by 1960, researchers were finding as high as 70% recovery rates using LSD and psychotherapy.¹⁴⁰ The basic approach with the alcoholic is in establishing the fact that he will experience the most meaningful and transforming impact of his life during the session. As he begins to expect the mystical experience, amazing results follow.

In comparison to the 3% of mystical experiences reported by Houston and Masters and the 20% to 40% in our two studies, some 75% of over 100 patients from the alcoholism project at the Spring Grove State Hospital in Baltimore have had intense mystical experiences during the first session with LSD.¹⁴¹

One cannot narrow his concern to the result of the LSD session, but he must equally weigh the advantage that "between twelve and twenty hours of individual therapy"

¹³⁸H. Tiebout, "Ego Factors in Surrender in Alcoholism," Quarterly Journal of Studies on Alcohol, XV (1954), 610-621.

¹³⁹Walter H. Clark, op. cit., p. 186.

¹⁴⁰Terrill, op. cit., p. 184.

¹⁴¹Pahnke, "LSD and Religious Experience," p. 68.

were given each patient before his session.¹⁴²

Among the spectacular contributions using LSD with alcoholics is that of MacLean in British Columbia.¹⁴³

During the three years prior to LSD experimentation, the average number of alcoholics admitted to the hospital was 8.07.¹⁴⁴ In the LSD effort 61 alcoholics and 33 neurotics were admitted, given intensive preparation for a large dosage to be administered on the "psychedelic LSD-day"¹⁴⁵ with psychiatrist, psychologist, and psychiatric nurse and music therapist assisting.¹⁴⁶

These were considered to be difficult cases; 59 had experienced typical delirium tremens; 36 had tried Alcoholics Anonymous and were considered to have failed in that program. The average period of uncontrolled drinking was 14.36 years.¹⁴⁷

The results from a single LSD session, after a nine-month follow-up program, revealed a "much improved" or "improved" for over 90% of the neurotics, a "favorable improvement" for 60% of the alcoholics, and a "totally dry" for just under 50% of the alcoholics.¹⁴⁸ It is certainly not surprising that the Saskatchewan Public Health Department

¹⁴²Ibid.

¹⁴³Unger, op. cit., p. 216. Cf. J. Ross MacLean, et al., "The Use of LSD-25 in the Treatment of Alcoholism and Other Psychiatric Problems," Quarterly Journal of Studies on Alcohol, XXII (1961), 34-35.

¹⁴⁴Unger, Ibid. ¹⁴⁵Ibid. ¹⁴⁶Ibid. ¹⁴⁷Ibid.

¹⁴⁸Ibid.

recognized the benefit of LSD in research and that many methods of combining other therapy with LSD are coming to the fore.¹⁴⁹

Treatment Requiring Analgesic Properties.

LSD has also been used successfully with patients in severe pain, especially terminal ones, because of its analgesic properties. "Fear, anxiety and apprehension were lessened in some cases."¹⁵⁰ The analgesic property of LSD can be viewed from four perspectives.

First, it seems to deprive the individual of his ability to concentrate on one specific sensory input. . .¹⁵¹

Secondly, in relation to the first, LSD blends all sensorium into a synesthesia of one, united effect.¹⁵² Thirdly,

¹⁴⁹Ibid., pp. 215-216. Alluding to Abram Hoffer, "Group Interchange," in Abramson (ed.) The Use of LSD in Psychotherapy (New York: Macy, Jr. Foundation, 1960), pp. 59, 114-115: There is a "businessman's special" which occurs over a weekend with this basic schedule:

Day One: Psychiatric Exam and Counseling

Day Two: LSD

Day Three: Counseling and Discharge.

Fifty percent of these men improved or stopped altogether.

¹⁵⁰Pahnke, "LSD, and Religious Experience," p. 82. Dr. Pahnke is quoting Eric Kast, "LSD and the Dying Patient," Chicago Medical School Quarterly, XXVI: 2 (1966), 80.

¹⁵¹Eric Kast, "Pain and LSD-25," in Solomon, op. cit., p. 241. See Figure I: Ibid., p. 245.

¹⁵²Ibid.

the conscious control of himself is essentially removed from the patient.¹⁵³ Most important is the fourth reason: awareness of the ego is dissipated.¹⁵⁴ This last reason¹⁵⁵ provides the most dramatic results toward analgesic relief. The same thing must be said about the terminal case as was said of any other subject taking LSD: the attitude upon ingestion is crucial. The patient who is positive about the experience will avert panic and experience more thorough relief.¹⁵⁶ Any attempt to control the course of experience (as many patients do in using ether) leads to a contrary state of depression and dread.¹⁵⁷ With proper preparation, the subject will receive substantial mitigation from pain and will respond favorably to another ingestion when it is advisable. (Refer to FIGURE 1 below.)

Psychic Reintegration.

Perhaps one of the most impressive changes through

¹⁵³Eric Kast, op. cit., p. 241.

¹⁵⁴Ibid.

¹⁵⁵Ibid.

¹⁵⁶Ibid., p. 251.

¹⁵⁷Ibid.

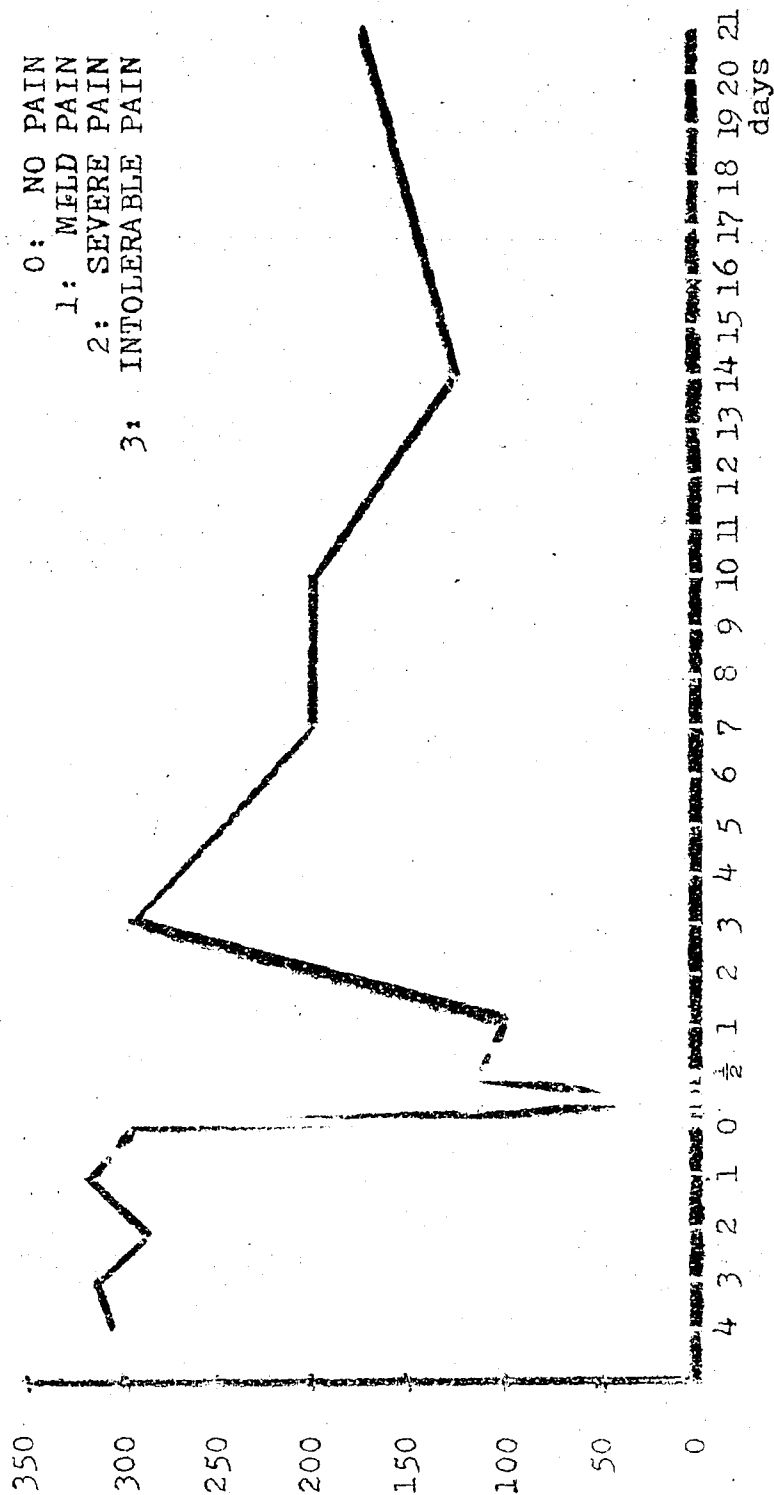


FIGURE 1*

ANALGESIC PROPERTIES OF LSD

*Cf. Footnote 51

LSD therapy is that of the person's value system.¹⁵⁸ Understanding the innerworkings of LSD experience has lent a great hand to knowing the schizophrenic: "Some of the most profound schizophrenic disorganizations are preludes to impressive reorganization and personality growth."¹⁵⁹ The process of "positive disintegration" is mentioned in this same context.¹⁶⁰ Therapists are also discovering that trying to avoid hallucinatory states is harmful in some cases: anti-psychotic drugs may enforce schizophrenia.¹⁶¹ If at the point of disintegration the environment, set and setting, are supportive with a trusting feeling for the subject, then the psychological moment calls forth a condition which "may become a part of the patient's habitual reaction patterns."¹⁶² Situations previously hopeless seem to dissolve and reintegrate leaving assurance in the place of despondency.

The patient was a 35-year-old accountant who had been in intensive psychotherapy for five years because of chronic depression and crippling obsessive traits.¹⁶³

¹⁵⁸Terrill, op. cit., p. 181.

¹⁵⁹Julian Silverman, "When Schizophrenia Helps," Psychology Today (September 1970), 62-65.

¹⁶⁰Ibid. "Positive disintegration" is used by Kazimierz Dabrowski.

¹⁶¹Ibid.

¹⁶²Terrill, op. cit., p. 198.

¹⁶³Ibid., pp. 196-197.

In seventeen (now nineteen)¹⁶⁴ years of practicing psychotherapy I have never seen as much change in an individual with a rigid obsessional character. The change has been permanent. While it has levelled off, there has been no backsliding since our first Encounter using LSD.¹⁶⁵

There are other examples as dramatic¹⁶⁶ which ultimately come about through trust in LSD's ability to effect psychic reintegration. Rather than profiting from the peculiarity of these excellent personality changes, however, LSD and other psychochemicals have become the source of nebulous acclaim for many self-aspiring pseudo-prophets:

These agents have become invested with an aura of magic, offering creativity for the uninspired, 'kicks' to the jaded, emotional warmth to the cold and inhibited, and total personality reconstruction to the alcoholic or the psychotherapy-resistant chronic neurotic. On the West Coast, the effects are judged by some to be related to the insights of Zen Buddhism; on the East Coast, they are judged by others to lead the way to a new and free social order. Like the broom in 'The Sorcerer's Apprentice,' the drugs seem to have walked out of the laboratory into the outside world on their own feet and to have turned on the unsuspecting apprentice.¹⁶⁷

¹⁶⁴Ibid. ¹⁶⁵Ibid.

¹⁶⁶Cf. Masters and Houston, The Varieties of Psychedelic Experience (New York: Holt, Rinehart, 1966). Also Walter H. Clark, op. cit., p. 188. The last chapter of Masters and Houston traces the profound change of a neurotic psychologist who taught total debauchery, yet after three LSD sessions, became almost completely transformed. He felt an Encounter with God and his friends knew the difference even after a year's time.

¹⁶⁷Cole, op. cit., pp. 231-232.

While this type of Frankenstein reversal is apparent, the challenge still stands of

the profound emotional impact that these experiences have on people. . . .The promising possibility that such positive experiences may have therapeutic value is one implication. Another is the usefulness of such a tool for investigating profound mystical experiences that heretofore have been hard to study scientifically because of their rarity.¹⁶⁸

C. ORGANIZATION THRUST

With the beneficial nature of LSD it is a natural outgrowth that organizations be established to carry forth the original impetus and expand its applications to other areas. The Indian question of using peyote being settled,¹⁶⁹ other groups thought the religious use of LSD a necessary part of their spiritual development as well.

The Psychedelic Churches.

There are three basic psychedelic churches in America: The Native American Church, The Church of the Awakening, and The Neo-American Church.¹⁷⁰ The League for Spiritual Discovery is a similar organization in structure to these three groups,¹⁷¹ but it is more akin to other

¹⁶⁸ Pahnke, "LSD and Religious Experience," pp. 72-73.

¹⁶⁹ See Appendix E, LSD and Legality.

¹⁷⁰ Pahnke, "LSD and Religious Experience," pp. 74-76.

¹⁷¹ Ibid., p. 74.

growing alliances combining psychoanalysis and Zen.¹⁷²

The Native American Church traces its origins to the Aztec Indians of Mexico; its influence constitutes most of the central section of the United States from the Mexican border to Canada and across to Wisconsin and Michigan.¹⁷³ Its membership lies between 50,000 and 250,000 and its basic Church meeting is an all night vigil including prayer, singing, peyote sacrament taking, and ceremonial meal at midnight.¹⁷⁴ The explained rationale for the peyote ritual comes from a consideration of the plight of the Red man.¹⁷⁵ The use of peyote became a natural aspect of his situation.¹⁷⁶

The meeting of compelling forces, conscious and unconscious, or racial memories, the loss of tribal security and religious beliefs, added to the drive of the creative urge to make live in form and color the spirit of the Indian.¹⁷⁷

¹⁷²Paul Tillich, Systematic Theology Vol. III (Chicago: University of Chicago Press, 1963), p. 243.

¹⁷³Pahnke, "LSD and Religious Experience," p. 75. The sacrament lasts through the night and at midnight there is "a water-drinking ceremony, and at dawn parched corn in sweetened water, fruit and dried sweetened meat are eaten."

¹⁷⁴Ibid.

¹⁷⁵Terrill, op. cit., p. 183.

¹⁷⁶Ibid.

¹⁷⁷Ibid. Here the artist Monroe Tsa Toke is quoted.

Introducing Christianity into the tribe, the peyote ritual took on an interesting hue.¹⁷⁸ The result is described in this fashion: "The white man goes into his church house and talks about Jesus. The Indian goes into his tepee and talks to Jesus."¹⁷⁹ Whatever the rationale may entail from the past, the present significance of eating their illuminative substances is clear:

The participants feel that peyote aids contemplation by increasing their powers of introspection, sensitizing their consciences and producing their visions of great meaning.¹⁸⁰

The Native American Church in its use of peyote also recognizes instinctively the most important aspect of their religious experience: effective and supportive set/setting. "Proper preparation includes being physically clean, spiritually pure, psychologically humble and in a mood for concentrated meditation."¹⁸¹

¹⁷⁸ Humphry Osmond, "Peyote Night," in Aaronson, op. cit., pp. 67-86.

¹⁷⁹ William H. McGlothlin, "Hallucinogenic Drugs," Psychedelic Review, VI (1965), 23.

¹⁸⁰ Pahnke, "LSD and Religious Experience," p. 75.

¹⁸¹ J. S. Slotkin, "The Peyote Way," Tomorrow Magazine, IV: 3 (1956), 67. Terrill, op. cit. reports of one youth among the whole of the Navajo reservation that became a psychotic, or had those symptoms because he had broken with the strict administrative procedure.

The Church of the Awakening was founded by two physicians, husband and wife, after their soul-searching quest led them to some understanding of the death of their son.¹⁸² The traditional churches gave them comfort but inadequate evidence about conditions after death; so they formed groups of interested people and studied the after-life and its relation to consciousness. From many sources, including the British and the American Societies for Psychological Research, they began to understand the inner nature of man as being supreme to all his existence. These ideas created a threat to their social status, yet they continued to probe the mystics along with Jesus' teachings which seemed to take on new meaning. In 1959, information about psychedelic experience came to them through their various medical journals. They applied this information to their daily lives and incorporated it into their church service as a means to spiritual enlightenment.

The Drs. Aiken with their 350 membership have strict membership qualifications, including as a primary responsibility, that there be a sincere desire for deep spiritual awakening (hence the name of the Church).¹⁸³ Their official statement upon the 1958 founding reflects their general

¹⁸²Ibid.

¹⁸³Ibid., p. 165.

sentiments toward spiritual quest and its means for attainment:

The Church of the Awakening is a fellowship of those who are dedicated to conscious participation in their own spiritual evolution and who are aware of the importance of the proper use of psychedelic plants or chemicals as a factor in that growth. We believe that the real purpose of life is growth in awareness, or the unfolding, the actualizing, of our inner spiritual potential. The word 'spiritual' is used in this discussion to refer to that non-material reality that underlies material reality; the depths of our being, as distinguished from the surface manifestation; the awareness of ourselves as Being, or Life, rather than as the body or the personality in which that life is expressing itself.¹⁸⁴

As with other organizations that view seriously the necessity for careful set/setting, The Church of the Awakening follows suit with a plan congruous to that end:

We believe that this sacrament¹⁸⁵ should be administered only to those who have prepared and qualified themselves for it, and only by properly trained monitors or ministers of the Church. Such administration should be in accord with the laws of the United States, and also of the state. . . .¹⁸⁶

The Neo-American Church, founded by psychologist Arthur Kleps in 1964, also practices the LSD sacrament among its 600 members.¹⁸⁷ One of their main tenets is the right to alter consciousness with LSD.¹⁸⁸

¹⁸⁴Ibid., p. 165.

¹⁸⁵Cf. Pahnke, "LSD and Religious Experience," p. 76.

¹⁸⁶Aiken, op. cit., p. 178.

¹⁸⁷Pahnke, "LSD and Religious Experience," p. 74.

¹⁸⁸Ibid.

Other Similar Organizations.

Not concerned with affiliation to more traditional sources having interest in the spiritual, there are more specific groupings centered around psychedelic experience. The League for Spiritual Discovery (L.S.D.), founded in September of 1966, uses LSD as part of its quest for deeper psychic experience.¹⁸⁹ Dr. Timothy Leary embodies the message of its three to five hundred members. Their end is full-time spiritual exploration.¹⁹⁰ Some of their occasional "light shows," while colorful and interesting, little represent psychedelic experience.¹⁹¹

Along with the L. S. D. are other groups aspiring solely for spiritual (i.e. mystical) growth, mentally and psychically. One of the more obvious combinations of interests takes on a somewhat more sophisticated form.

The alliance of psychoanalysis and Zen Buddhism in some members of the upper classes of Western Society (those within the Protestant tradition) is a symptom of dissatisfaction with a Protestantism in which the mystical element is lost.¹⁹²

¹⁸⁹Ibid.

¹⁹⁰Ibid. Cf. IFIF (International Federation for Internal Freedom).

¹⁹¹Ibid.

¹⁹²Tillich, Vol. I, p. 243.

While it may seem extraneous and unnecessary, it is both a challenge and a judgment that neither science nor religion has more thoroughly examined the immediate accomplishments and the invaluable applications of psychedelia for man. And, although there are grossly malign manifestations of the misuse of LSD and other psychochemicals, there are still those willing to keep their support in the spector of interested control and not prohibition. With the hallucinogens being studied, experienced and applied, there will arise newer and more effective uses to those who endure.

SECTION II

THE ENCOUNTER:

THE MYSTICAL ELEMENT IN PSYCHEDELIC EXPERIENCE

CHAPTER IV

A DIMENSION OF RELIGIOUS LIFE

Within the realm of the "religious," here meaning that which gives meaning to life,¹ the most character-changing and certainly most dramatic aspect of psychedelic experience is what can be termed the Encounter.² A three-fold analysis of the interworkings of religious life could comprise the rational, the social, and the "encounter with the holy."³ Here we are concerned with the third of these manifestations, although all three may be taken as a continuum complimenting one another and, on occasion, each coming to the fore to predominate.

This third manifestation, however, transcends the expected conceptualization and consistency of the first facet; it becomes exclusively concerned with the immediate,⁴ thus forsaking application within the group setting and within societal structures as well. Certainly one must heed the warning and avoid choosing this particular

¹Walter Houston Clark, "The Psychedelics and Religion," in Bernard Aaronson and Humphry Osmond (eds.) Psychedelics (New York: Doubleday, 1970), p. 192.

²Donald Jackson, "LSD and the New Beginning," in David Solomon (ed.) LSD (New York: Putnam's Sons, 1964), p. 194.

³Ibid., p. 185.

⁴Harry C. Meserve, "Mysticism and Chemistry," Journal of Religion and Health, VI (July 1967), 170.

manifestation and extending its specific concern for the immediate to the whole of psychedelia, dismissing it with a waft of the hand as escapism (as was mentioned earlier⁵).

It is also imperative that one does not prejudice his mind toward thinking in terms of how the experience is induced, whether it be "au naturel" or biochemical, since the central accomplishment through any method is congruous: ". . .to suspend or deactivate temporarily the cognitive-perceptual screening structures."⁶

. . .Under the conditions of our experiment, those subjects who received psilocybin experienced phenomena which were apparently indistinguishable from, if not identical with, certain categories defined by our typology of mysticism.⁷

To examine more closely the legitimacy of these claims, two experiences have been included to demonstrate the congruity of structure and imagery, and the corresponding power within each so characteristic of the mystical experience. It is virtually impossible to distinguish among the two.⁸

Regardless of the method, the Encounter occurs of

⁵See "Public Reaction: Tendency Toward Prejudicial," p. 38f.

⁶Ralph Metzner, George Litwin, and Gunther Weil, "The Relation of Expectation and Mood to Psilocybin Reactions," Psychedelic Review, V (1965), 34.

⁷Walter N. Pahnke, "Drugs and Mysticism," International Journal of Parapsychology, VIII (Spring 1966), 295-320.

⁸See Appendix, Experiences 3 and 4.

its own and the stimulus is the mere occasion for it.⁹

Once these two common, fallacious mind-sets (pertaining to the mode of enactment and mere escapism) are shattered, the Encounter is affirmed as a legitimate part of religious life. It is probably the very legitimizing part of religion which provides the source of its inspiration and support.

⁹Aldous Huxley, "Drugs That Shape Men's Minds," in Saturday Evening Post, Adventures of the Mind (New York: Alfred Knopf, 1959), I, pp. 91-92.

CHAPTER V

THE PROBLEM OF DESCRIPTION

There are two predominant difficulties in arriving at a succinct description of mystico-psychedelic experience of the Encounter: the spurious development of a "model psychosis" interpretation of psychedelic experience,¹⁰ and the quality of ineffability.

Dominance of "Model Psychosis."

Citing Dr. Sydney Cohen and parapsychologist Gardner Murphy with reference to a "psychotomimetic" interpretation of the Encounter, a further clarification results:

When the dissolution of the reasoning self occurs in a chaotic manner, the result is called psychosis. When the state is not accompanied by panic or anxiety, it is perceived as mystical, and creative solutions (or at least an armistice with) life problems could result.¹¹

There are others who differentiate between the schizophrenic and the mystical in similar fashion¹² leaning heavily on

¹⁰Walter N. Pahnke and W. A. Richards, "Implications of LSD and Experimental Mysticism," Journal of Religious Health, V (July 1966), 188.

¹¹William Braden, The Private Sea LSD and the Search for God (New York: Bantam, 1967), p. 26.

¹²G. R. Jordan, Jr., "LSD and Mystical Experiences," Journal of Bible and Religion, XXXI (April 1963), 114-123.

the life-changing benefits of the latter.

Our terminology reflects this: if the symptoms ensue, the term psychotomimetic is employed; and if mystical experience, religious conversion or therapeutic behavior changes are stressed, the term psychedelic or 'mind manifesting' has been applied.¹³

This predominant difficulty of dismissing experience or a state of mind with a catch-all word such as "psychotic" (which is no more revealing than the former "daft") has not taken us nearer the truth, but with the contemporary opening of the locked door, the "madman" may come out for more intimate relationship, and the normal may enter that reclusive of tabu resulting in a monumental break-through in psychiatry. Harry S. Sullivan, John Perry, R. D. Laing, and K. Dabrowski stress the fact that "some of the most profound schizophrenic disorganizations are preludes to impressive reorganization and personality growth."¹⁴

Ineffability.

Heightened subjectivity¹⁵ accompanied by a void of conceptual framework thrust one into the darkest abyss of speechlessness:

¹³Daniel Freedman, "Aspects of Biochemical Pharmacology of Psychotropic Drugs," Psychedelic Review, VIII (1966), 49.

¹⁴Julian Silverman, "When Schizophrenia Helps," Psychology Today (September 1970), 63.

¹⁵Clark, op. cit., p. 184.

Religious or spiritual experience, like any other, is intensely personal and cannot be conveyed in words to one who has not had something similar. We cannot convey even the taste of a strange fruit to one who has not tasted it. The closest we can come to it is to say that it is 'something like' the taste of another which we have both experienced. Again, how could we describe the color red, or any other color,¹⁶ or even the sense of vision, to one who was born blind.¹⁶

The strikingly new, the utterly weird, the uncompromisingly formless: there is no other like the Encounter.¹⁷

Kaleidoscopic Nature: Configuration.

One has come to recognize the kaleidoscopic nature of the Encounter since there are "at least two dozen different definitions of 'mysticism'."¹⁸ In addition, a limited number of writers like Zaehner will be found, who still hold to further differentiation among seemingly distinct types of mysticism: "nature," "monistic," and "theistic,"¹⁹ with the latter being superior and including some vestigial

¹⁶ John W. Aiken, "The Church of the Awakening," in Aaronson, op. cit., p. 174.

¹⁷ Rudolf Otto, The Idea of the Holy, trans. John W. Harvey (London: Oxford University Press, 1923), pp. 8 and 14. Cf. Clark, op. cit., p. 195: "It is this non-rational perception of the holy that so moves the individual and interpenetrates both his thinking and his activity, infusing them with tremendous energy and giving to his whole life that stamp we call religious."

¹⁸ Jordan, op. cit., p. 120.

¹⁹ Huston Smith, "Do Drugs Have Religious Import?" in Aaronson, op. cit., p. 161.

expression of the ego before the awesome God.²⁰ A close examination of brief experiences will confirm the kaleidoscopic nature of Encounter and raise one's "feel" of the mystical beyond distinctions to distinctness, which is the paramount personality of Encounter.²¹

Realizing these difficulties in describing Encounter and claiming the characteristic distinctness inherent therein, one nevertheless recognizes a necessary transition from a simplistic synthesizing of various aspects of Encounter to a kaleidoscopic presentation which retains the expressive configuration of categories involving the subject in infinite combination and degree of individual intensity. As a paradigm, the Stace-Pahnke categories can arbitrarily serve to reveal various components of this configuration.²²

Unity

Transcendence of Time and Space

Objectivity and Reality

Alleged Ineffability

Paradoxicality

Deeply Felt Positive Mood

Sense of Sacredness

Persisting Positive Changes in Attitude and Behavior

Transiency

²⁰Ibid. (Exp. 4 au naturel)

²¹Otto, op. cit., pp. 10-11. Here the same usage of numinous was established by Otto. This aspect is regarded as "the basic factor and the basic impulse underlying the entire process of religious evolution." (p. 15)

²²Pahnke, op. cit., pp. 148-152. Refer to Table I and Table II in the Appendix for further experimental data measuring the mystical experience between a control group and an experimental group.

Mentioning the comparative transiency of Encounter with normal wakefulness, this last category may be excluded from the others which are more immediately inherent in this manifestation. These others are composed of intellectual and emotional orientation, as represented graphically in the manner illustrated by Figure 2.

If one orients the configuration from an intellectual perspective, it is apparent that the perceptual is immediate experiential involvement transcending socio-cultural molds devised for man's survival in his world.

The process of entering into the other world from this world, and returning to this world, is as 'natural' as death and childbirth or being born. But in our present world, that is both so terrified and so unconscious of the other world, it is not surprising that, when 'reality,' the fabric of this world, bursts, and a person enters the other world, he is completely lost and terrified, and meets only incomprehension in others.²³

Intellectual grappling with this involvement finds itself in the conceptual which takes on the cast of the ineffable since there are inadequate symbols and concepts to grasp the impact of Encounter. In attempting to communicate or simply to react, one externalizes his experience in paradoxical fashion, when considered from this perspective.

Emotional orientation, involving both ego

²³R. D. Laing, "Transcendental Experience in Relation to Religion and Psychosis," Psychedelic Review, VI (1965), II.

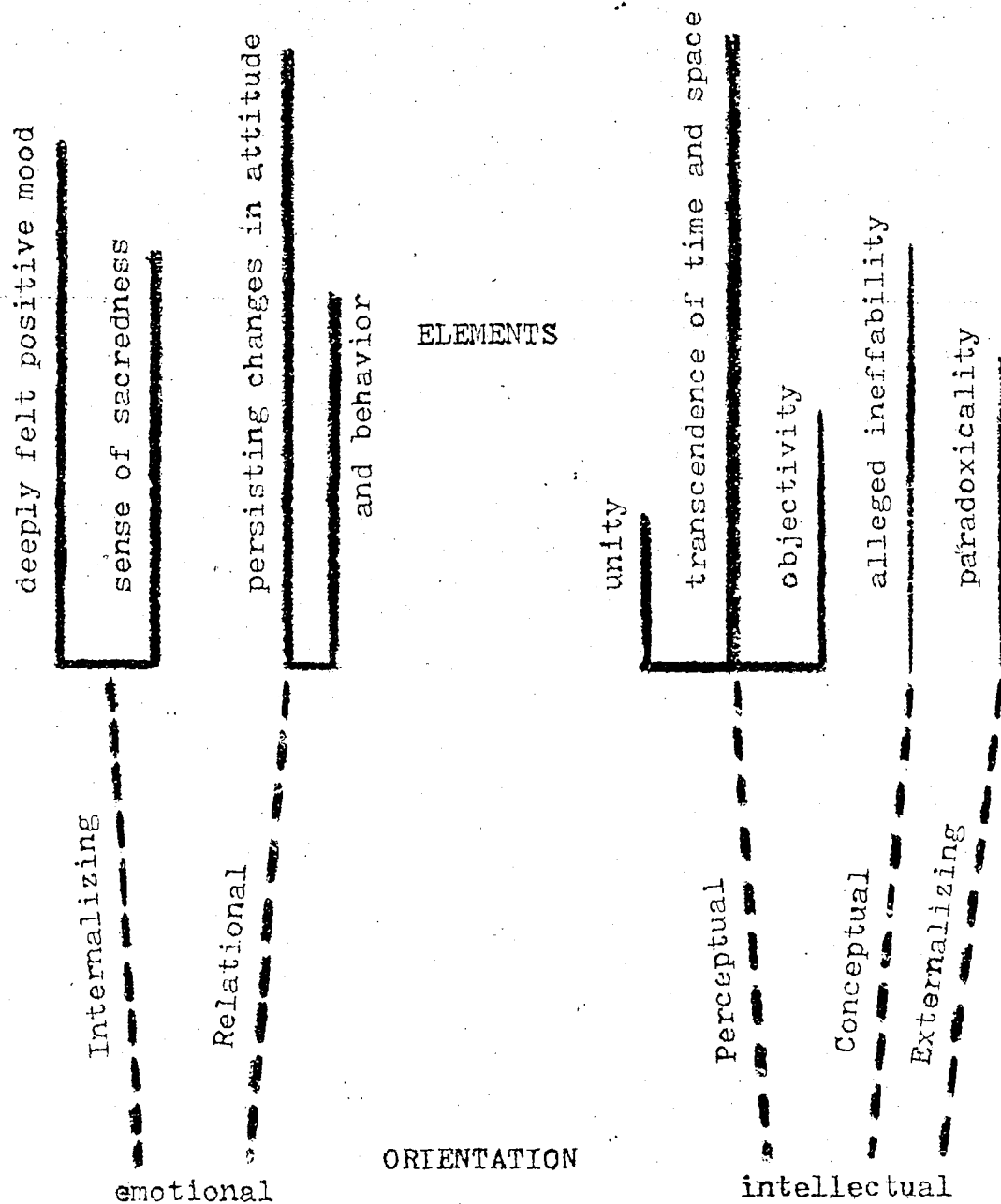


FIGURE 2*

KALEIDOSCOPIC CONFIGURATION

*Cf. Footnote 25.

transformation and external relationship with one's fellow, may serve as a further analysis of the configuration; the truth is that there is a convergence of all the components "because the knowledge through experience of ultimate reality. . . carries its own sense of certainty."²⁴

²⁴Pahnke, "Drugs and Mysticism," p. 150.

CHAPTER VI

GENERAL INTERPRETATION OF THE ENCOUNTER:

INTERNAL-EXTERNAL UNITY

Thus it is obvious from the fore-going presentation that the configuration of Encounter has a personality of unity,²⁵ although many theories concerning the nature of perceived reality may follow this manifestation.²⁶

True sanity entails in one way or another the dissolution of the normal ego, that false self competently adjusted to our alienated social reality: the emergence of the 'inner' archetypal mediators of divine power, and through this death a rebirth, and the eventual re-establishment of a new kind of ego-functioning, the ego now²⁷ being the servant of the Divine, no longer its betrayer.

To interpret further application of the configuration to basic life questions (Who am I? Whence came I? What is the source of power? . . .) Timothy Leary and others have

²⁵Walter N. Pahnke, "LSD and Religious Experience," in Richard C. DeBold and Russell C. Leaf (eds.) LSD, Man and Society (Middletown, Conn: Wesleyan University Press, 1967), p. 73. The word "unity" is not of an absolute nature as can be seen in Pahnke's use of "another level." (See footnote 30 below.) The linguistic struggle is great here and terminology can at best speak figuratively or symbolically. Thus "Intimacy" represents an attempt at retaining the qualitative aspect of the personality of Encounter and simultaneously transcend the idea of degree in unity. The absoluteness of "unity" is not an philosophically adequate as the feeling-quality of Intimacy which transcends all spacio-temporal moods. The term transcension is an attempt to include this uniqueness of unity.

²⁶Alan W. Watts, "Psychedelics and Religious Experience," in Aaronson, op. cit., p. 137.

²⁷Laing, op. cit., p. 15.

have developed schema, a system of symbols attempting congruency with the personality of Encounter.²⁸

The basic concern here, however, is that the unitive personality of Encounter, being viewed from the internal and the external, is apprehended in an all-inclusive manner:

The essential elements of internal unity are loss of usual sense impressions and loss of self without becoming unconscious. The multiplicity of usual external and internal sense impressions (including time and space), and the empirical ego or usual sense of individuality, fade or melt away while consciousness remains. In the most complete experience, this consciousness is a pure awareness beyond empirical content, with no external or internal distinctions. In spite of the loss of sense impressions and dissolution of the usual personal identity of self, the awareness of oneness or unity is still experienced and remembered. One is not unconscious but is rather very much aware of an undifferentiated unity.²⁹

External unity is perceived outwardly with the physical senses through the external world. A sense of underlying oneness is felt behind the empirical multiplicity. The subject or observer feels that the usual separation between himself and an external object (inanimate or animate) is no longer present in a basic sense; yet the subject still knows that on another level, at the same time, he and the objects are separate. . . .³⁰

In conclusion then, the kaleidoscopic configuration manifests itself as "a single state of consciousness"³¹

²⁸Timothy Leary, "The Religious Experience: Its Production and Interpretation," Psychedelic Review, III (1964), 328-339. See Section III, Word and Encounter, for a systematic application.

²⁹Pahnke, "Drugs and Mysticism," p. 148.

³⁰Ibid., pp. 148-149. Cf. transcension, footnote 25.

³¹Watts, op. cit., p. 138.

having the character of the "transsubjective"³² (being beyond the subject-object relationship). The unitive personality of distinctness is revealed.

³²Clark, op. cit., p. 190. (Clark citing Stace's terminology.)

CHAPTER VII

THE DYNAMIC TRANSFORMATION

Nearly invariably, whenever dramatic personality change has been noted following the use of these drugs, it has been associated with this kind of experience-- that is, one called transcendence or visionary-- with the particular name the experience is given seemingly most dependent upon whether the investigator focuses on affect or content.³³

It follows that the natural result of such a cataclysmic experience is a dynamic transformation reaching the deepest abyss of man's being. One might consider that the all-pervasive transforming nature of Encounter lies within the psychic ontological shock of essence-existence unity,³⁴ crying out an all-consuming Intimacy beyond rational distinction. Striking transformations may occur to those who do not anticipate them.³⁵

There is a central human experience which alters all other experiences. . .not just an experience among others, but. . .rather the very heart of human experience. It is the center that gives understanding to the whole. . . . It has been called satori in Japanese Zen, moksha in Hinduism, religious enlightenment or cosmic consciousness in the West. . . .Once found life is altered because the very root of human identity has been deepened. . .the still experimental drug d-lysergic acid diethylamide (LSD) appears to facilitate the discovery³⁶ of this apparently ancient and universal experience.

³³Sanford Unger, "Mescaline, LSD, Psilocybin and Personality Change," in Solomon, op. cit., p. 213.

³⁴See above, footnote 25.

³⁵Pahnke, "LSD and Religious Experience," pp. 69-71.

³⁶Unger, op. cit., pp. 218-219.

The Encounter is emphatically seen as that Yes function in man³⁷ suddenly revealing his oneness with the each and the all and equally confirming his existence while opening a-fresh new and vivid recourses never before fathomed or even imagined with the wildest of dreams. In his cumulative studies of this dynamic transformation, Dr. Bucke recorded his insights in agreement:

The prime characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence-- would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking, and more important than is the intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already.³⁸

This is truly the "core experience"³⁹ infusing all of life with infinite meaning.

³⁷William James, The Varieties of Religious Experience (New York: New American Library, 1958), p. 297.

³⁸R. M. Bucke (ed.) Cosmic Consciousness (New York: Dutton, 1923), p. 2.

SECTION III

WORD AND ENCOUNTER:

TOWARD A MORE INCLUSIVE UNDERSTANDING OF REALITY

CHAPTER VIII

PHILOSOPHICAL SETTING

The quest for paranormal experience is universal.

Man's grappling with God,

the supremely excellent or all-worshipful being, first reaches vivid consciousness in an emotional and practical, not in an explicitly logical or analytic, form and that this preanalytic form is not particularly simple. There is a wealth of expression, often highly poetic, not wholly consistent, of feelings and imperatives of behavior, with a relative absence of definition, analysis, or demonstration.¹

Those who receive this initial, transforming impact pour their energies into expressing that which has somehow held them sway. They want to know, Is God eternal? Is He temporal? Is He conscious or aware of Himself? Does He know the world?² Their striving is to understand God's nature so they might better understand their existence.

With philosophical vigor Aristotle, Philo, Śankara and others came to the decision that either God is eternal or temporal; either He is conscious and aware of Himself or assuredly He belongs to a realm beyond such description.

¹Charles Hartshorne and William Reese (eds.), Philosophers Speak of God (Chicago: University of Chicago, 1953), p. 1.

²Ibid., p. 16.

In general, whether classical theist or pantheist, they chose an orientation toward some absolute, and ultimate contraries were used to describe God. Thus the theist pronounced,

God is strong rather than weak; hence in all relations cause, not effect, acting, not acted upon or "passive". . . .He is therefore eternal, not temporal; necessary, not contingent or accidental; wholly actual and in no respect potential. Further, he is spiritual, not corporeal; simple, not a compound. . . absolute. . . not relative or dependent.³

Of course the pantheist denounced these ultimates labeling them as being too personalistic.⁴

At times, a more subtle use of ultimate contraries is employed in which the formulation could be made that

God is neither one nor many, actual nor potential, in any sense which we can positively conceive and understand or illustrate from our experience of things. But there is in him something "more simple than the one," more unitary than unity in the ordinary sense, and more actual than actuality as men know actuality. . . .⁵

Consequently in Western thought the "favored status for one side of the ultimate conceptual contrasts,"⁶ the monarchical image of God," was destined to rule all interpretation from government to individual conscience.⁷

³Ibid.

⁴Ibid., p. 4.

⁵Ibid., p. 3. ⁶Ibid.

⁷Alan Watts, "Psychedelics and Religious Experience," in Bernard Aaronson and Humphry Osmond (eds.) Psychedelics (New York: Doubleday, 1970), pp. 139-143.

However, with growing acknowledgement of the transforming quality of Encounter, man is discovering a thinking and being much broader than that of Western man; the challenge of a "new sense of identity" seems to threaten the coundation of his entire socio-religious establishment.

"The content of the mystical experience is thus inconsistent with both the religious and secular concepts of traditional Western thought."⁸ Yet the challenge still looms large before those who are concerned:

Here is a means to religious experience that not only makes possible a more vital religious experience than the churches can ordinarily demonstrate, but the regeneration of souls and the transformation of personality are made possible to an extent that seems to be far more reliable and frequent than what the ordinary churches can promise.⁹

Consequently, there are visible alliances of psychoanalysis and Zen Buddhism (or similar groups),¹⁰ hybrid strains are appearing more frequently. Because of the Encounter, a person is involved with the sensation "that the external world is continuous with and one with our own bodies--a sensation very seriously needed in a civilization

⁸ Alan Watts, "A Psychedelic Experience: Fact or Fantasy?" in David Solomon (ed.) LSD (New York: Putnam's Sons, 1964), p. 128.

⁹ Walter Houston Clark, "The Psychedelics and Religion," in Aaronson, op. cit., p. 194.

¹⁰ See above, p. 57, "Other Similar Organizations." Cf. Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, p. 243.

where men are destroying their environment by misapplied technology."¹¹

Bound into the revelation of immediacy and unity in the Encounter is the salvation of souls comprising the statistical files of psychedelic researchers. Whether they be the four "naturalistic" studies of Leary, Savage, Ditman, and Janiger-McGlothlin, or the triple-blind experiment of Pahnke,¹² these people embody a "gift"¹³ which is universally received, and universally undeniable.

The soteriological aspects of Encounter take on greater significance to those trapped in their daily existence, who cannot see life as anything but defeat. With this degree of alienation, the plight of the alcoholic provides a striking illustration of the dilemma of man. If one were to examine the situation of the alcoholic, he might agree with Fromm and James, as does Savage,¹⁴ that his basic estrangement stems from a continual projection of

¹¹Watts, "A Psychedelic Experience," p. 128.

¹²Timothy Leary, "The Religious Experience: Its Production and Interpretation," Psychedelic Review, III (1964), 327-328.

¹³Walter N. Pahnke, "Drugs and Mysticism," in Aaronson, op. cit., p. 162.

¹⁴James Terrill, Charles Savage, and Donald Jackson, "LSD, Transcendence, and the New Beginning," in Solomon, op. cit., pp. 187-188.

everything good to some external thing (God) and that "all that is base is retained within himself."¹⁵ Therefore the need for a radical psychic transformation arises in which

the person is at one with the universe. . . .He is provided with a new beginning, a new sense of values. He becomes aware of the richness of the unconscious at his disposal; the energies bound up in and by repression become available to him.¹⁶

These are those who equate healing and forgiveness.¹⁷

Of course the value of interpretation takes on paramount importance, and if it be coupled with set/setting, it provides the fertile inducement that brings about salvation, i. e. healing-forgiveness.

Once a subject has plunged into that depth of Encounter, his fears and anxieties removed by intuitive understanding and therapeutic support, his entire existence takes on new and significant meaning.¹⁸ Even those on death-beds "feel" their anguish dissolved and their hope renewed¹⁹ as they receive the "powerful sense of authenticity and reality" in their minds and bodies.²⁰

¹⁵Ibid. ¹⁶ Ibid. ¹⁷Ibid., p. 186.

¹⁸Sidney Cohen, "LSD and the Anguish of Dying," Harper's, CCXXXI: 1384 (1965), 69-72, 77-78.

¹⁹Eric Kast, "Pain and LSD-25," in Solomon, op. cit., pp. 239-254.

²⁰Watts, "A Psychedelic Experience," p. 120.

CHAPTER IX

RELIGIOUS DISTINCTNESS OF ENCOUNTER

Through its religious nature, the psychedelic transformation (the Encounter) bears a striking congruity with mystical experience of various cultures. Rudolf Otto refers to the "numinous" being always present from the most primitive to the most exalted expression of worship.²¹ This apprehension of the Beyond being intimately immanent appears also in the demonic manifestation of religion.²² This phenomenon, occasionally apprehended in everyday experience and overwhelmingly experienced in the Encounter--mystical or psychedelic, is not to be regarded in the light of our "cultural habit" mentioned above. This is a matter of the religious. It is distinct. It is not an extension of cultural modus operandi. It is not a psychological expression.

For if there be any single domain of human experience that presents us with something unmistakably specific and unique, peculiar to itself, assuredly it is that of the religious life.²³

"It contains a quite specific element of 'moment' which sets

²¹Rudolf Otto, The Idea of the Holy (New York: Oxford University Press, 1970), p. 17.

²²Ibid., pp. 15-17.

²³Ibid., p. 4.

it apart from the rational. . ."²⁴ Numinosity is a universal, religious apprehension entered into in the Encounter.

Within that historical spectrum of man's purest spiritual quest, he has most willingly allowed himself to have the brightest hopes and clearest visions, only to discover in the next generation that he also was a victim of spiritual myopia. In his pursuit after a greater understanding of himself and the reality surrounding him, he has opened his mind to the sparkling accomplishments and assured successes in future applications, only to find his religion one of premature closure. So the contemporary expression of this temptation is presenting itself powerfully to the psychedeler.

As Baudelaire saw it, the hashish eater imagines himself to be God--and never thinks to ask himself the haunting question, "Might there not be another God?" Thus the psychedelic experience neither absolutely confirms nor absolutely denies God's transcendence. If it confirms anything, it confirms his immanence. And there is nothing in the experience which necessarily rules out an immanent God who is also transcendent.²⁵

One must press on through that spiritual myopia to a system that will provide a more inclusive or profound explanation. The psychedeler and the religious philosopher cannot neglect seeking the mystery of Reality and finite existence.

²⁴Ibid., p. 5.

²⁵William Braden, The Private Sea LSD and the Search for God (New York: Bantam, 1967), p. 93.

CHAPTER X

SURRELATIVISM AND LOGOS:

THE INCLUSIVE AND THE PROFOUND

There are two homologous systems of thought which adequately provide insights into the blindspot of the psychedeler. The most philosophically inclusive system is surrelativism (or panentheism), as advocated by Hartshorne and Reese in their volume of readings, Philosophers Speak of God.²⁶ Encounter and the contingencies of existence are discerned by this system which puts them into proper relationship: Reality partakes of both the temporal and the eternal,²⁷ both the essential and the existential.

A. SURRELATIVISM: A SUPERIORITY OF PRINCIPLE

Deriving authority from its "Law of Polarity," surrelativism demands that God must be at least "more simple than the one" and at the same time "More complex than the many."²⁸ This means that the distinctness of Encounter is challenged, on the one hand, and radicalized Being through the Logos principle, on the other. Brought to modern

²⁶Hartshorne, op. cit.

²⁷Ibid., "Introduction."

²⁸Ibid., p. 3.

attention,²⁹ this concept reveals a truer understanding:

ultimate contraries are correlatives, mutually interdependent, so that nothing real can be described by the wholly one-sided assertion of simplistic, being, actuality, and the like, each in a 'pure' form, devoid and independent of complexity, becoming, potentiality, and related contraries.³⁰

Thus, it is obvious that the "Law of Polarity" refers to that "more God" that the psychedelers fail to envision, since through transcension,³¹ the ego in the psychedelic transformation is "caught up" into the essence of Self and subsequently believes that God is limited to this particular manifestation. However, through "dipolarity",³² God must be as "coextensive with all actuality."³³

God will, like other individuals, but as a supreme case or supercase, have an individual essence, and he will have accidents as well, so that what is 'in him' need not, for all that, be in his essence. To have accidents, some accidents or other, will be a requirement of the essence, by virtue of the pole of contingency, relativity, passivity; but the particular accidents which God has will be strictly outside his essence.³⁴

Using this formulation, a great stride is taken forward from the "matter of degree"³⁵ approach to an

²⁹Ibid., p. 2.

³⁰Ibid.

³¹See above, Section II, p. 70, footnote 25.

³²Hartshorne, op. cit., p. 4.

³³Ibid., p. 5.

³⁴Ibid., p. 4. ³⁵Ibid.

appreciation that God and existence is revealed even more extensively through a "superiority of principle."³⁶

Hartshorne and Reese, in applying this "categorical supremacy" to the nature of God, resolve each of the original five questions (God as eternal, temporal, knowing. . .) to the affirmative since each involves a double aspect of the divine nature. They contend, for example, that relating God to "change" means at least that God has "unlimited capacity to adjust successfully--that is, with preservation of individual integrity. . ."³⁷ Similarly, "God is an eternal-temporal being, eternal in essential individuality, temporal in the flux of his acts and experiences."³⁸ The basic thrust here is to uncover the obvious neglect of past philosophers and their formulations of the nature of divinity, and simultaneously exhibit the superiority of categorical supremacy as the most inclusive philosophical system.

B. LOGOS: RELATIONSHIP OF GOD AND THE CONCRETE

While surrelativism fulfills the philosophical demand for rational inclusiveness, another system reveals the actual process involved between Self (Being) and finiteness.

³⁶Ibid., p. 7.

³⁷Ibid., p. 13.

³⁸Ibid., p. 22.

This system, owing its formulation to the theology of Tillich, identifies the radicalizing of Being in the world with Logos, that dynamic "principle of God's self-objectification."³⁹ Yet to preserve the prior-ness of God's character, the nature of God must acquire a uniqueness in relation to concrete existence. Tillich uncovers this uniqueness with his assertion of God as the "ground of being"⁴⁰ and therefore

neither a cause which keeps itself at a distance from the revelatory effect nor a substance which effuses itself into the effect, but rather the mystery which appears in revelation and which remains a mystery in its appearance.⁴¹

In this light, God as the "ground" transcends both "cause and substance"⁴² so that he is "beyond essence and existence."⁴³

Consequently, Logos must embody this mystery as it effects relationship between the ground and concreteness. The polar aspects of surrelativism take on newer and fuller meaning with the dénouement of Logos, their agent of expression. As the agency of objectification, it provides

³⁹Tillich, I, pp. 16 and 251.

⁴⁰Ibid., pp. 110 and 156.

⁴¹Ibid., I, 156.

⁴²Ibid., p. 156.

⁴³Ibid., pp. 236 and 255.

the possibility of the universal taking on concrete form.⁴⁴
 As the character of the ground of being, Logos includes both the "abyss in which every form disappears and the "source from which every form emerges."⁴⁵ Existential finiteness is viewed in relation to Logos, "the medium of creation. . .which mediates between the silent mystery of the abyss of being and the fulness of concrete, individualized, self-related beings."⁴⁶ Bringing the three systems, with their central aspects of immediacy, inclusiveness, and the profound, into a conceptual framework then, it can be stated that while surrelativism includes the immediate aspects of Encounter along with panentheistic polarities, the Logos principle reveals the indigenous process interrelating each system.

C. THE WORD: THE NORMATIVE EXPRESSION OF LOGOS

The most normative manifestation of the Logos principle is that which announced "the basic and determinative relation of the ground of being to us."⁴⁷ At this point Logos effected its appearance in the contingencies of

⁴⁴Ibid., pp. 250-251.

⁴⁵Ibid., p. 158.

⁴⁶Ibid., p. 128.

⁴⁷Ibid., p. 158.

history and time as the Christ-event, the "Word become flesh." The justification of the Christ-event as normative for all succeeding manifestations of Logos is substantiated by its absolute quality of being unique and profound. While one of the central aspects of Logos is to relate Being and concreteness, in the Christ-event the ground of being became infused in the process as the fulness of Immanuel. This is its uniqueness. Being transparent to the ground,⁴⁸ and taking on human form, the Word as Jesus Christ simultaneously reveals the structure of existence and affirms the limitations of finiteness. This is its depth. The affirmation that God intimately shares both man's physical existence and existential needs, reveals the profound aspect of this event and confirms its absoluteness.

Bringing the whole discussion to a conclusion, both philosophical demands of inclusiveness and of profundity find their fulfillment in the Word, that normative expression of Logos. Finally, it can be reiterated that as sur-relativism satisfies rational inclusiveness, so the Christ-event reconciles the immediacy of Encounter with the contingencies of life, thus radically affirming man's underlying essence and his temporal existence.

⁴⁸Ibid., p. 133.

CHAPTER XI

WORD-ENCOUNTER CORRELATIVITY

In spite of the introductory presentation of philosophies (panentheism and Logos) that offer correctives for spiritual myopia, in the sense of broadening its range of vision, the distinctness of mystical Encounter cannot be assuaged by these conceptual mechanisms. The dynamic, transforming aspects of Encounter, through its ecstatic arousal, cannot be dampened since this is the life and vitality of religious experience in its totality. Instead, it is most imperative that greater probing be accomplished with the hope that the inner beauty of each accounting of man and his existence might be reconciled through a unitive intention, a transcending orientation, simultaneously affirming the deepest values of each and challenging all to a higher revelation.

Word, since it at once embraces and uniquely reveals the Logos principle, provides a clearer contrast with the implications of "unity," the basic expression of Encounter. Since it also elucidates the existence of "dipolarity"--God as absolute and contingent--it will serve as part of a schema to bring into proper perspective its relation to the mystical aspect of Self. With this attitude, the following schema is offered for a greater appreciation of the dis-

tinctions of transparent, complimentary or conflicting modes of thought which, taken together in correlativity, as this presentation contends, form the greatest adequacy in revealing man's existence.

A. RELATION-RELATIONSHIP: THE ASPECT OF UNDERSTANDING

The mystical pole of psychedelic experience involves a configuration of five components which appear to the consciousness kaleidoscopically.⁴⁹ However, the all-encompassing "personality" of this configuration is "unity."⁵⁰ In this "transsubjective" state of existence⁵¹ the personality of the individual appears to be dissolved in a more inclusive Self, the two becoming One in a diaphanous relation. The perceptual component--expressed in terms of unity, transcendence of time and space, and the paradox between objectivity and reality--gradually takes precedence over the externalizing component producing the fusion of the subject in mystical experience from his individuality through paradoxicality into "transcension."⁵²

⁴⁹See above, pp. 66-69.

⁵⁰See above, Section II, footnote 25.

⁵¹Ibid.

⁵²Ibid. This stage of dissolved ego includes the fact that the subject somehow still experiences, due to his a posteriori awareness.

Essentially, a reimprinting⁵³ is established through this irrevocable experience: the confirmation that all is in relation. There is an underlying identity between all people and all things, Oneness. ". . . This awareness of a deeper and universal self would correspond exactly with that other type of God which mystics have called the 'divine ground' of the universe. . . ."⁵⁴

Whatever be the means for deriving this mystical experience the implications are the same. The explanation of the process may be approached from a variety of ways, but the central vision of unity remains intact.

The Mandukya Upanishad. . . specifies that, beyond the three attributes of being that each of us displays (waking, dreaming, and dreamless sleep), there is a fourth way, described as not subjective or objective experiences nor intermediate to these, nor reducible to any conceptualization of sense datum, but 'pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated. It is ineffable peace. It is the supreme good. It is One without a second. It is the supreme Self.'⁵⁵

⁵³Timothy Leary, "Introduction," in Solomon, op. cit., pp. 19-22.

⁵⁴Watts, "A Psychedelic Experience," p. 125.

⁵⁵Aaronson, op. cit., p. 129. The Westerner expresses this insight in his conceptual terminology. Cf. Jane Dunlap, Exploring Inner Space (New York: Harcourt, Brace and World, 1961), p. 47: "For the first time in my life, I became aware of a wonderful oneness existing between all living things. . . ." Miss Dunlap continues with her striking revelation: This oneness "whether plant, animal, or human, whether prehistoric, historic, or present. We had each faced the infinitely treacherous struggle for survival; we had each responded to the upward pull of God. I wept because of the wonder of a oneness so great." p.48.

In Rudolf Otto's comparison of the mysticism of the East and the West there are undercurrents of commonality between Śankara and Meister Eckart in the process of Oneness taking superiority over the many:

The many, at first identical with the One, comes into conflict with it, and disappears. It disappears either by sinking down into the indivisible One, as with Eckart, or by becoming the obscuring veil of the One, the illusion of māyā in Avidyā, as with Sankara.⁵⁶

The same situation prevails with the psychedeler who fulfills this understanding.

. . .The effect of mescaline is to free the consciousness temporarily from the obstacles to true realization of universal unity normally imposed by the karmic structure which each of us takes to be his 'individual self.'⁵⁷

The oldest attempt to reconcile Oneness with multiplicity of appearance is the historic Brahmanic principle:

Brahman is the great māyin, the one rich in māyā. According to the original meaning of Māyā, this miracle-worker by his power creates the world as magic which

⁵⁶ Rudolf Otto, Mysticism East and West (New York: Macmillan, 1932), p. 51. With the two types of mysticism Otto mentions (introspection and unifying vision), the first provides the required submergence, and through the second an apprehension of the obscuring veil is completed. (pp. 38-53)

⁵⁷ John Blofeld, "A High Yogic Experience Achieved with Mescaline," Psychedelic Review, VII (1966), 32. Giving the psychedelic method greater support for its insights and efforts, it is interesting to note that not only "freedom" from the "individual self" can be accomplished through this means, but that the very unveiling to mankind of the ideas of God and an after-life have been ascribed to it also.

carries in itself the half-reality of all magic, but is certainly not mere appearance in the usual sense of the word. . ."⁵⁸

This principle can also be regarded as the source for healthy ethical awareness:

Thus the Hindu maya, or world illusion, is not necessarily something bad. Maya is a complex word signifying the art, skill, dexterity, and cunning of the supreme Self in the exercise of its playful, magical and creative power.⁵⁹

D. T. Suzuki retains this principle in contemporary Buddhist fashion through his use of the phrase "embellishing the world."⁶⁰ To experience the interplay of Oneness and embellishment is necessary for a complete relationship to existence in its totality.⁶¹

Reconciling Oneness with the multiplicity of appearance is the most challenging philosophical question of Encounter. Out of its depths this reconciliation can provide ethical import because of its understanding of underlying unity. Through the "emotional" orientation of mystical experience, the relational component exhibits this thrust in its "persisting positive changes in attitude and behavior" to one's fellow man.⁶² These contentions will have to be

⁵⁸Otto, Mysticism, p. 95.

⁵⁹Watts, "A Psychedelic Experience," p. 130.

⁶⁰Daisetz T. Suzuki, Essays in Zen Buddhism 3d Ser. (London: Rider, 1953), p. 264.

⁶¹Ibid. ⁶²See above, pp. 66f.

elucidated in correlativity with "relationship" as one attempts to reconcile the Self with illusory appearance. (See below)

Substantial support for understanding the "ground" from which this multiplicity arises is not realistically justified without recourse to the dénouement of Logos as manifested in the Word.⁶³ For, as was seen above,⁶⁴ the justification of the Christ-event as normative for all succeeding manifestations of Logos is substantiated by its absolute quality of being unique and profound. It is in this manifested Word that the ethical dimension of existence is incarnate. It becomes obvious that "it is better to start with the human life and death of Christ in considering. . . his relationship to other religious leaders who are also called unique."⁶⁵

⁶³Tillich, op. cit., I, pp. 157-158 discusses the meanings of Word in its trinitarian aspects. In the first aspect, the abyss (the void) and emergence of form unite in the Word; the Word can also be regarded as a medium between the Void (God) and finiteness, which grants an inherent freedom to man and creation. Jesus Christ is the Word in the flesh "revealing in this form the basic and determinative relation of the ground of being to us." The use of "Word" in the discussion above assumes these aspects yet uses the indefinite form to stress a more encompassing, wholistic connotation.

⁶⁴See above p. 87.

⁶⁵E. Geoffrey Parrinder, Avatar and Incarnation (New York: Barnes and Noble, 1970), p. 221.

In this historical occasion, the paradox of Oneness and illusion is resolved by the absolute character of God's appearing in the concrete, in that very "illusion" itself. Thus, this affirmation of multiplicity opens the future to an appreciation of existence: "maya for maya's sake."⁶⁶ Not only is the philosophical question met in this occasion, but the translation of that event into the existential, leaves a profound impact of reconciliation, Deity to man, man to man. "And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" So through God you are no longer a slave but a son, and if a son then an heir." (Gal. 4:6-7) Consequently, in the Christ-event the entire scope of human reality--the structure, the meaning, and the aim of existence--is affirmed.

Finally, the stress upon "relation" revealed from Encounter now acquires the fullness of relationship. Relation and relationship are now viewed as polarities. "Prayer and ethics are simply the inside and outside of the same thing. Indeed, they could both be defined, from the

⁶⁶In Oriental fashion, this is accomplished through attainment of the "prajña-eye" which enables one to view reality wholly: Suzuki, op. cit., p. 264. The entire effort to reconcile Oneness with "illusion" can be summarized in Alan Watts' appraisal of Aldous Huxley's understanding of Mahayana Buddhism: "This is the Bodhisattva ideal, not of passing out of the world of form into the formless world of Nirvana, but of realizing the inner unity of Nirvana and the everyday world." (Leary, "The Religious Experience," p. 266. Huxley thought "to make the best of both worlds." (Ibid., p. 270).

Christian point of view, as meeting the unconditional in the conditioned in unconditional personal relationship."⁶⁷ Yet the beauty of relationship resides in its personal meaning. "The sense of spiritual reinforcement, of drawing spiritual vitality from a living source, is so marked that Christians cannot help being convinced that their Hero is far more than an outstanding figure of the past."⁶⁸

Pressing beyond those contentions of relation, relationship through the Word finds its expression in deep concern for the moral and physical plight of each person. Fuchs, Ebeling, and Braun, among contemporary theologians, "are justified in emphasizing that there can be no relationship to God which does not include a relationship to man."⁶⁹ Thus, with the reconciliation of relationship, one facet of the transcending orientation of Word and Encounter is completed. The relation-relationship correlativity elucidates the aspect of understanding in the schema of Word and Encounter.

⁶⁷John A. T. Robinson, Honest to God (Philadelphia: Westminster, 1963), p. 105.

⁶⁸J. B. Phillips, Your God Is Too Small (New York: Macmillan, 1964), p. 127.

⁶⁹Harvey Cox, The Secular City (New York: Macmillan, 1965), pp. 259-260.

B. REVELATION - COMMUNICATION:
THE ASPECT OF THE MODE OF ENACTMENT

The revelation-sommunication correlativity establishes the aspect of mode of enactment in the schema of Word and Encounter. Through direct revelation, Encounter is a universal mode of enactment available to everyone. Although its form of inducement may vary even within traditions and across historical epochs,⁷⁰ its culmination transcends these contingencies in a meditative state accompanied with ecstasy. To meet the challenge of a "higher" revelation however, this universal aspect must somehow encompass a more inclusive accounting expressed by Tillich as "the manifestation of the depth of reason and the ground of being" pointing to "the mystery of existence and to our ultimate concern."⁷¹

Contrary to the universality of Encounter, Word as a contingent mode of enactment is necessarily historically conditioned.

Naming was the process by which Israel drew more and more reality into history by relating it to the One who had brought them up out of Egypt. First the origin of history, then its consummation were included in this process of 'radiation' by which God was named as he was encountered in the world. God manifests himself to us in and through secular events. The meaning of the word

⁷⁰See above, pp. 1-2.

⁷¹Tillich, op. cit., I, p. 116.

God will be altered or a new name will emerge as we encounter that presence in events which draws them into this history of which we are a part, the history of God's liberation of man. Secular talk of God is pointing and naming.⁷²

Yet this naming is contingent in another way. It is bounded by the very shape of Being itself. Thinking and language is structured inherently through Being and have Being as their possessor in a real sense.⁷³ Man is left as "a missionary carrying out the words of Being in his thought-responses. . . . Not the thinker himself but Being determines man's way of thinking."⁷⁴

By listening to Being we belong to it. By belonging to it we are what we are. By responding to Being we are led to our self. This means activity. Thinking is not a passive going-on of the thoughts of Being, but is a profound creative act in which we ourselves create in the sense of bringing to light or revealing.⁷⁵

Man as he stands within the logos (language) of Being is man.⁷⁶

Since Logos as the "illuminating-concealing assemblage" illuminates and conceals the truth, language itself

⁷²Cox, op. cit., p. 266.

⁷³Vincent Vycinas, Earth and Gods (Martinus Nijhoff: The Hague, Netherlands, 1961), pp. 77-78.

⁷⁴Ibid., p. 94.

⁷⁵Ibid. Cf. Parrinder, op. cit., p. 210: "The Logos is the divine speech but also the divine action."

⁷⁶Vycinas, op. cit., p. 87.

clothes reality with meaning.⁷⁷ Word as a contingent mode of enactment, underlines that reconciled relationship established in the Christ-event by placing the responsibility for its proclamation in the fragile limitations of man. The principle of actualization is the process of communication which re-enacts this reconciliation anew.⁷⁸ Since the essence of the contingent Word is not universally available through revelation, man must use every means possible to communicate this final aspect of God's message to man. Thus through this limited means,

the Christ event touches our existence, and therefore ceases to be purely mythological, when it is preached and received in faith, and only then. This preaching and the response of faith are part of the eschatological event, the Christ event, and the Christ event is incomplete without them.⁷⁹

⁷⁷Ibid., pp. 79 and 85. One impact of the communicative mode can be seen in its more contemporary application to psychedelia. In the early 1950's there was quite an impressive psychedelic revolution, although interest was centered in the glittering novelty of the experience itself. It was only with the advent of love literature, the clothing of transforming, psychedelic qualities, however, that the advocacy of "brotherly love" arose. It is natural, and frustrating, that even a morality forged of the best Judeo-Christian elements cannot long endure as an independent metaphysic as it soon becomes weak and lifeless or meaningless and perverted in itself.

⁷⁸This renewal of the "mind" is the corrective which provides support and challenge to manifestations of "brotherly love" mentioned in the footnote above.

⁷⁹Reginald Fuller, The New Testament in Current Study (New York: Scribner's, 1962), p. 10.

Yet the reconciliation of God in Christ is not "anything like propitiation of an angry God."⁸⁰ It is God-initiated. ". . . It is God that has provided this means of reconciliation."⁸¹ "The most mighty is in need of the most finite."⁸²

. . . In the Old Testament usage the pagan meanings had been left behind because it was God Himself who was regarded as having mercifully appointed the ritual of expiation. . . . But this is the amazing new fact that emerges when we come to the New Testament: that God even provides the victim that is offered, and the victim is His own Son, the Only-begotten.⁸³

Communicating this unconditional sacrifice of God Himself conforms our inner thought and being to the mind of Christ, and our souls to God's Sonship. The mode itself realistically is the medium established from the foundation of the world through which man realizes love for his brother as well.

In conclusion, Word as a contingent mode of enactment has been expressed in widely divergent means and although various media of differing form may contribute to many ends, the process itself is limited to the written, spoken, and "visual" word. It is the exclusive use of word for the principle of actualization, however, that further

⁸⁰D. M. Baillie, God Was in Christ (New York: Scribner's, 1948), p. 187.

⁸¹Ibid.

⁸²Vycinas, op. cit., p. 122.

⁸³Baillie, op. cit., p. 188.

elucidates the manifestation of Logos in that Word, Jesus Christ. While the vision of the universal mode of Encounter supercedes rational conceptualizing, the validating proof of communicating the Word rests in its authority to resolve man's deepest existential needs.⁸⁴ Yet without the forms through which unitive revelation is comprehensible, it is almost in vain that the final revelation"⁸⁵ receive its fullest meaning. Consequently, the theologian "adds to the 'mystical a priori' the criterion of the Christian message," thus affirming both modes of enactment (Word and Encounter) as complimentary.⁸⁶

⁸⁴Because of the similarity of Encounter and other Oriental thought it is quite appropriate to observe that there is historical verification that the communicative mode of enactment of Word is effective in Japanese culture. This conclusively revokes the seeming-incompatability between the Word and a traditionally claimed inbred perniciousness. In Shusaku Endo, Silence (Tokyo: Charles E. Tuttle, 1969), the courageous missionary efforts of the Catholic Church of Italy and Portugal to Japan are traced. Through many years the people respond to Christianity and make it their new faith to the possibility of it becoming the state religion. Through serious persecution, however, the Church leaders were forced to leave and the followers to go underground. From this observation, the author contends that Christianity was not able to adapt to the Japanese "swamp" which swallows up competing ideologies by a process of prostitution.

⁸⁵Tillich, op. cit., I, p. 139.

⁸⁶Ibid., p. 9.

C. WONDER - JOY: THE ASPECT OF ATTITUDE

The wonder-joy correlativity vivifies the aspect of attitude in the schema of Word and Encounter. Through ecstasy of the Encounter a person is thrust into heights of wonder as he reels at the vastness of existence, both infinite yet infinitesimal. He also receives resplendent visions of stark beauty that excite his ecstasy into a harmonious revelation of the profound and profuse nature of overwhelming bliss. At once he apprehends the answers to his deepest questions; at once he is thrown into a state of "speechlessness" as that conceptual component exerts itself creating an ineffable void.⁸⁷ His heightened subjectivity accompanied by a vacuum of conceptual framework thrusts him into the darkest abyss of the "incomprehensible."⁸⁸ Yet as the central attitude of wonder sustains his ego, through the preservation of his a posteriori awareness he begins to reconstruct what he experienced in the "moment"⁸⁹ of that transformation, in the psychic ontological shock.

A great deal of information is now available

⁸⁷See above, p. 67.

⁸⁸Suzuki, op. cit., pp. 261-262 (Prajñāparamita).

⁸⁹Otto, Idea of the Holy, pp. 2-4, and 9-11.

A great deal of information is now available containing verbatim recountings of the inner, subjective aspects of the Encounter, mystical and especially psychedelic due to the latter's relatively easy occurrence. Dr. Timothy Leary, as a historical representative of some of the significant research relating to these ends, put forward a scheme for explaining the four most basic questions of existence: the nature of "ultimate power" or energy, of destiny, of the ego, and the meaning of life. He approaches the answers to these both in the perspective of contemporary scientific theory and also with the added subjective qualities of mystico-psychedelic awareness. The general result is that the theories presented by scientific understanding are verified by an actual enactment of them within the psychical structure of the human being. The first illustration is that of "ultimate-power."⁹⁰ "Today the basic energy is located within the nucleus."⁹¹ Within the search for the essence of motion and force, kinetic and potential, the physicist has traced this energy from the electronically microscopic to its appearance as cosmic design in the galaxies. With psychedelic awareness, when subjects were

⁹⁰Leary, "Experience," pp. 331-333.

⁹¹Ibid., p. 331.

"graced" with this particular manifestation of reality,

the dominant impression was that of entering into the very marrow of existence. . . .It was as if each of the billion atoms of experience which under normal circumstances are summarized and averaged into crude, indiscriminate wholesale impressions was now being seen and savored for itself.⁹²

In the psychedelic manifestation of ultimate power,

subjects speak of participating in and merging with pure (i.e., content-free) energy, white light; of witnessing the breakdown of macroscopic objects into vibratory pattern, visual nets, the collapse of external structure into wave pattern. . . .We just don't have a better experiential vocabulary, If God were to permit you a brief voyage into the Divine Process, let you whirl for a second into the atomic nucleus or spin you out on a eight-year trip through the galaxies, how on earth would you describe what you saw. . . ?⁹³

The correlation between scientific and psychedelic can be a most rewarding enterprise in both conceptual knowledge and linguistic expression. Thus it is, that the secret of life, for the biochemist, lies within the cell, that "moving, twisting, devouring, changing" unit of life.⁹⁴ Into its depths the secret lies within the genetic code, "the two nucleic acids--the long, intertwined, duplicating chains of DNA and the controlling regulation of RNA--'which determine the structure of the living substance."⁹⁵ While the biochemist observes this process from an external,

⁹²Ibid., p. 332.

⁹³Ibid., p. 333.

⁹⁴Ibid., p. 333-334.

⁹⁵Ibid.

infinitely removed perspective, the subject of heightened subjectivity actually fuses into it, becoming the process itself and experiencing the unimaginable, revealing wonderment as it has never been presented to man before in his entire existence:

confrontation with and participation in cellular flow; visions of microscopic processes; strange, undulating, multi-colored, tissue patterns; being a one-celled organism floating down arterial of internal factories; recoiling with fear at the incessant push, struggle, drive of the biological machinery. . . at every moment engulfing you.⁹⁶

But these psychedelic correlatives⁹⁷ cannot stop within the limitations of elucidating the principles inherent in psychological systems. Within the hiddenness of human destiny there resides an activating force that guides each and all to the "Omega Point" of Chardin, an "inner telos"⁹⁸ establishing the end from the beginning and ordaining the transition intervening. Change is the only unchanged:

Man will be unable to remain man as we know him now, a modern sapiens type. He will in the courses of the next hundreds of millennia presumable change considerably physiologically and physically.⁹⁹

The closest one seems to come to unraveling the hiddenness of human destiny within psychedelic correlation lies in

⁹⁶Ibid., p. 334. ⁹⁷Ibid.

⁹⁸Tillich, op. cit., I. pp. 255 and 249.

⁹⁹G. Schenk, The History of Man (New York: Chilton, 1961), pp. 56-57.

re-living the developmental process of the human organism. Unfortunately, whether this "re-living" confirms a development from sub-human species encompassing those "critical survival crossroads like conception, intra-uterine events, birth"¹⁰⁰ in each present manifest self, or whether one relegates these experiences to hallucination, the result is the same: the future course of human destiny is hidden, within itself.

The fourth and final question that riddles man's attempt at understanding it is that of the ego.

The question 'Who am I?' can be answered at many levels. Psychologists can describe and explain your psychogenesis and personal evolution. Sociologists and anthropologists can explain the structure of the tribal games which govern your development. Biologists can describe your unique physical structure. But the essence of you and 'you-ness' is your consciousness.¹⁰¹

Leary sums up his presentation of identifying consciousness with this: "Your consciousness is a biochemical electrical process."¹⁰² The vastness of this conception cannot be fathomed in its simple statement.

The psychedelic answer to the 'I' question is the crux of the LSD experience.

. . .

Imagine the dilemma of the LSD subject whose cortex is suddenly turned on to a much higher voltage, who

¹⁰⁰Leary, "Experience," p. 336.

¹⁰¹Ibid., pp. 337-338. ¹⁰²Ibid.

suddenly discovers his brain spinning at the speed of light, flooded by those 100 million sensations a second. Most of the awe and reverent wonder stems from this confrontation with an unsuspected range of consciousness, the tremendous acceleration of images, the shattering insight into the narrowness of the learned as opposed to the potentiality of awareness, the humbling sense of where one's ego is in relationship to the total energy field.¹⁰³

Viewed as recently acquired experience, this "dilemma," which is aroused by the "unexpected range of consciousness," certainly affirms the ineffable component on the intellectual side of Encounter. The explosive sense of wonder is unavoidable because of the "gift" of this transcendent disclosure to man. "To experience. . .the answers to the four basic spiritual questions is. . .the peak of the religious-scientific quest."¹⁰⁴

.

While the attitude of Encounter is one of wonder, the radical affirmation of the Word of man's existence imbues

¹⁰³Ibid., p. 338. In the spiritual expansiveness of the effect of psychedelic transformation the person begins to know the vastness alongside his identity: "The human brain, we are told, is composed of about 10 billion nerve cells, any one of which may connect with as many as 25,000 other nerve cells. The number of interconnections which this adds up to would stagger even an astronomer. . . . Into this matrix floods 'about 100 million sensations a second from. . .[the] various senses.' And somewhere in that ten-billion cell galaxy is a tiny solar system of connected neurons which is aware of your social self. Your 'ego' is to your cortex what the planet Earth is to our galaxy with its 100,000 million suns."

¹⁰⁴Ibid., p. 340.

the attitude of joy. Rejoicing over the matchless compassion of God for the individual is the active expression of this actualization.

Of course the idea of a God that could somehow enter into man's existential mode did not originate with the Christian message but was present in several forms of classical pantheism in which a predominate aspect was the Suffering God. Yet while convincingly supported with adequate rationality, it could not totally assuage man's existential cry. Nevertheless, it did provide the form, as does Encounter, through which the "final revelation" of Jesus Christ would be comprehensible. Therefore a brief presentation of these forms is in order, to understand God's reconciling act of compassion and intensify its impact of joy.

To the classical pantheist, the intimacy of Deity to mankind presents no problem.¹⁰⁵ God is conceived as the sufferer who feels all the sorrows of the human individuals as part of his perfection.

God is not in ultimate essence another being than yourself. He is the Absolute Being. You truly are one with God, part of his life. He is the very soul of

¹⁰⁵Josiah Royce, The Conception of God (New York: Macmillan, 1898), p. 12: "An omniscient being could answer your bitter Why? when you mourn, with an experience that would not simply ignore your passion. For your passion, too, is a fact. It is experienced. The experience of the omniscient being would therefore include it."

your soul. And so, here is the first truth: When you suffer, your sufferings are God's sufferings, not his external work, not his external penalty, not the fruit of his neglect, but identically his own personal woe. In you God himself suffers, precisely as you do, and has all your concern in overcoming this grief.¹⁰⁶

The required form of God as sufferer may be powerfully conveyed through poetry:

Whatever electron or atom or flesh or
star or universe cries to me,

Or endures in shut silence: it is my cry,
my silence;

I am the nerve, I am the agony,

I am the endurance, I torture myself to
discover myself. . . .¹⁰⁷

With an interweaving of Jeffer's mystical vision of God's anguish in creating the many possibilities of this universe, instead of his being beyond the contemporary existential alienation and estrangement, one could begin to experience in himself a reconciling force beyond compare. The very recognition of hopeless and endless emptiness that one feels, knows and is; and the horrible anguish so suffered by the Creator for submitting himself to such unparralleled anxiety over the course of each and every individuals (and

¹⁰⁶ Josiah Royce, Studies of Good and Evil (New York: Appleton, 1915), pp. 13-14.

¹⁰⁷ Robinson Jeffers, The Selected Poetry (New York: Random House, 1937), pp. 558-559.

atom) that he created and sustains:¹⁰⁸ these two could fuse into a hope that would lift mankind beyond its intolerable situations which destroy all life they touch.

The surrelativists or panentheists also have clarified the idea of suffering and God. The fact that Jesus Christ suffered and that he was God in the flesh implied to the "Patripassionist" that God suffers also.¹⁰⁹ As the theologian was mentioned to add to the mystical a priori the Christian message which focussed and completed the meaning began by other religious forms,¹¹⁰ so in the Christ-event, God visibly fulfills these pantheistic and surrelativistic visions in a unique way.

. . .The religion of the Incarnation has given rise to a new and highly paradoxical consciousness in the religious experience of mankind. . . .But we can now see that more than the Incarnation was needed to awaken in us sinful men and women the sense of that paradox or grace. It is because the religion of the Incarnation became also the religion of Atonement that it has been able to do this.¹¹¹

This truly is ". . .the eternal love of God dealing sacrificially with the sins of the world."¹¹² This unconditional

¹⁰⁸Ibid.

¹⁰⁹Hartshorne, op. cit., pp. 152-153.

¹¹⁰See above, p. 101.

¹¹¹Baillie, op. cit., pp. 201-202.

¹¹²Ibid., p. 189. Cf. p. 197: ". . .In modern Orthodox theology, especially among the Russians, there has developed the idea that the divine kenosis, self-emptying

sacrifice of God now becomes his unconditional acceptance of man, as he is in any moment. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for the ungodly." (Rom. 5:8) "He. . .did not spare his own Son but gave him up for us." (Rom. 8:32a) The Word became flesh and both human life and human death were radically affirmed in Jesus Christ.¹¹³

[In the Old Testament] joy is, however, related primarily to God's triumph over evil, as demonstrated in recovery of health, or in some other victory of national or personal existence. It is in the NT that we find the statement of joy in suffering itself, or in weakness seen in terms of a power of God 'made perfect in weakness' (Matt. 5:12; II Cor. 12:9).¹¹⁴

This is the wellspring of true joy.

To realize that the effort to justify oneself, the hopeless effort to repay the overdraft, can safely be abandoned, is an unspeakable relief. It was all based on a false idea, that the central confidence of life should be in the self. It is a blow to the face of pride and a wrench to the habits of the mind to transfer that central confidence to the One Real Perfect Man, who was, and is, also God. But if the change-over is effected the relief and release are enormous, and energy formerly repressed is set free.¹¹⁵

And as a person's "capacity grows and as his own channel

or humiliation was not confined to the historical Passion or even to the Incarnation, but is something eternal in the life of God."

¹¹³Parrinder, op. cit., p. 213.

¹¹⁴"Joy," Interpreter's Dictionary of the Bible, II, 1000.

¹¹⁵Phillips, op. cit., p. 120.

of communication widens he will receive more."¹¹⁶

He therefore promised them a new Spirit who should provide them with all the courage, moral reinforcement, love, patience, endurance and other qualities which they would need.¹¹⁷

"The Resurrection and the Crucifixion complete the incarnational faith, and the work of God in the face of evil in the world. . ."¹¹⁸ Not only is one's joy complete--in spite of evil, tragedy, or suffering--but his hope is assured through the Resurrection of Christ; since being conformed to His death, we shall be transformed by His resurrection.

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead. . . In this you rejoice, though now for a little while you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ. Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy.

I Pet. 1:3, 6-8.

The affirmation that God intimately shares both man's physical existence and existential need, reveals the profound aspect of his Event and confirms its absoluteness.

¹¹⁶Ibid., p. 134.

¹¹⁷Ibid., p. 132.

¹¹⁸Parrinder, op. cit., p. 219.

So the process through revelation and communication has gone full circle beginning with the existential cry of man and its echo returning in the cry of Immanuel--completing its need introduced in pantheistic form, and transforming man's deepest despair to joy with radical openness to the future.

D. INTIMACY - MEDIUM: THE ASPECT OF RESPONSE

From the fore-going presentation one may conclude that both joy and wonder, expressing the aspect of one's attitude in relation to Word and Encounter, share common subjective traits. Whether derived from the overflowing joy at meeting man's existential cry or from the overwhelming wonder created by the psychic ontological shock, the resultant impact is one exemplifying the "sense of sacredness" accompanied by a "deeply felt positive mood."¹¹⁹ Yet each member of the pair which shares the same perspective in relation to Word and Encounter, retains in itself a certain peculiarity, a special inner beauty which underscores its unique significance in meeting the challenge of "higher revelation" presented at the outset of this section. It was inevitable, then, that each member, due to its individual peculiarity, be drawn into a scheme affirming this

¹¹⁹See above, p. 66.

duality. Consequently, the four-fold correlativity unfolded to meet the needs of Word and Encounter by elucidating their presupposed understanding, established their mode of enactment, vivifying their innate attitude, and finally, by revealing their response in the light of the integrated schema.

That response which originates in Encounter is captured in the word intimacy.

If you can see that the everyday world, as it is, is a divine manifestation, then and then only can you love it enough to want to change it in a constructive way. Otherwise people are changing the world not because they love it but because it is personally inconvenient to them.¹²⁰

Through the fulness of being, inspired by wonder, an overpowering sense of embracing another as himself is effected in oneself. "Hatred, dislike, disdain, aversion for any being sharing that Consciousness (i.e., any being at all) must amount to blasphemy in one who has seen Being itself."¹²¹

Contrasted to this kind of "omic" universal embracing is the creative medium of love, deriving its impetus from that reconciling relationship established by the compassion of God in Christ.¹²²

¹²⁰Leary, "Experience," p. 266.

¹²¹Blofeld, op. cit., p. 32.

¹²²Philosophically, this notion is quoted in G. R. Jordan, Jr., "LSD and Mystical Experiences," Journal of Bible and Religion, XXXI (April 1963), 119: "One beyond time and space and the One of the commonplace."

"Rather than shutting out the world to delve into each other's depths the way adolescent lovers do, God and man find joy together in doing a common task."¹²³ God's presence is his gift to guide us in the noblest enterprise.

Christ dwells in the believer and in the community; the believer is 'in Christ,' and the community is the 'body of Christ.' The mode by which this mutual indwelling takes place, and by which Christ is made the life principle of the church and the church is united to its head, is the Spirit, which is the Spirit of Christ himself.¹²⁴

Yet the contingent nature of Word means that "we cannot know in advance what to say in this or that situation, what acts and words will reveal God's Word to men. Obedience and love precede the gift of tongues."¹²⁵ Finally, Arnold Come, in his theology of reconciliation, confirms the embodiment of this motivated creativity within the medium of love, by referring to the aspect of contingency in the Word:

. . . We must understand God's act of reconciliation, not only in the dimensions of its breadth of universal harmony among all creatures, and of its depth of full communion with God at the level of spirituality, but also in the dimension of its length in the full fruition and fulfillment of the original God-created potentiality of man to be in the very image of God. Only by such fulfillment is man enabled to attain full communion with God and harmony with fellow creature. This is

¹²³Cox, op. cit., p. 265.

¹²⁴"Holy Spirit," Interpreter's Dictionary of the Bible, II, 636.

¹²⁵Cox, op. cit., p. 256.

why God's reconciliation in Christ brings not only restoration but also realization of that destiny meant for men but never before attained. . . .The richness and complexity of the reality that we have chosen to call 'reconciliation'. . . .is that reality which the church is to communicate to the world.¹²⁶

As a concluding remark, it is appropriate to state that through reconciling activity there develops an I-You-ness,¹²⁷ an "alongsideness,"¹²⁸ God to man, man to man, which is absolutely free from preconceived spiritual mandates since it is the medium of love itself that brings all into a harmony of grace.¹²⁹

.

The intimacy-medium correlativity reveals the aspect of response in the schema of Word and Encounter. To understand the fullness of the discussion above, one only need to sense the depth of a combined response possible through Word and Encounter.¹³⁰ Whether the mode of embracing exists or the medium of love lived, the greatest

¹²⁶Arnold Come, Agents of Reconciliation (Philadelphia: Westminster, 1960), p. 35.

¹²⁷Cox, op. cit., p. 263. ¹²⁸Ibid.

¹²⁹Cf. Robinson, op. cit., p. 105: "And it is impossible to reassess one's doctrine of God, of how one understands the transcendent, without bringing one's view of morality into the same melting-pot. Indeed, the two are inseparable. For assertions about God are in the last analysis assertions about Love--about the ultimate ground and meaning of personal relationships."

¹³⁰Refer to FIGURE 3, WORD-ENCOUNTER SCHEMA.

challenge offered to mankind is in vain without a fusion of Word and Encounter into a "higher revelation."

THE

- 1 Relation-Relationship
- 2 Revelation-Communication
- 3 Wonder-Joy
- 4 Intimacy-Medium

CORRELATIVITY

- 1 Elucidates
- 2 Establishes
- 3 Vivifies
- 4 Reveals

THE ASPECT OF

- 1 Understanding
- 2 Mode of Enactment
- 3 Attitude
- 4 Response

IN THE SCHEMA OF WORD AND ENCOUNTER

FIGURE 3

WORD-ENCOUNTER CORRELATIVITY

SECTION IV

CONVOLUTION

CHAPTER XII

TOWARD ADEQUACY IN UNDERSTANDING REALITY

This presentation has progressed from the kaleidoscopic configuration of psychedelic experience to its transformation in the Encounter revealing man's underlying identity in Being. Facing the possible inadequacy of a spiritual myopia inevitably produced by the subjective limitations inherent within this identity, the psychedeler (and the religious philosopher) was faced with the challenge of competing systems that offered a more wholistic orientation to existence.

Through Word-Encounter correlativity, finally, the challenge was met by transcending those systems with a "higher revelation." To grasp the broader implications of this correlativity, however, the systems provide added meaning in a theoretical way. Consequently, while these systems are homologous in their application and philosophically valid in their understanding, they lack the added confirmation of realistic analogs through which they might be better realized. The task at present then is to provide greater support.

Understanding reality in its totality is the central purpose of the homologous systems of surrealism and Logos. Philosophical inclusiveness and profound process join together in that onto-cosmological understanding as

a single orientation. The adequacy of this unitive orientation is complicated by the conception of God as the ground of being,¹ since this "character" of God is relegated to the category of "mystery."²

Resolving this paradoxical situation can be approached in yet another way. Through two correlative analogs a greater adequacy is met in terms of convolution.

A. THE KLEIN ANALOG

The first correlative analog is based upon the Klein bottle, a physical construction folding in upon itself, thus providing a simultaneous fusion of the internal and the external; yet, at the same moment, one also "sees" that there is neither an inside nor an outside.³ In the heat of deciding whether this object is "both/and" or "neither/nor," its stark physical existence evokes a feeling of dismay while leaving language at an embarrassing impasse.

While Dr. Klein's model must be applied to many fields of knowledge, its analog in theology is quite refreshing. The confirmation received in capturing the real

¹Paul Tillich, Systematic Theology Vol. I (Chicago: The University of Chicago Press: 1951), pp. 110, 156.

²Ibid., p. 110.

³See Figure 4 "Klein Effect."

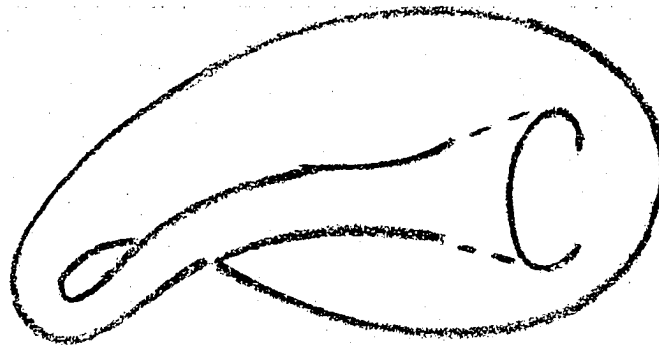


FIGURE 4*

KLEIN EFFECT

"A surface that is closed in such a way that it is possible to pass from a point on one side to the corresponding point on the opposite side without passing through the surface and that is formed by passing the narrow end of a tapered tube through the side of the tube and flaring this end out to join the other end."

*Webster's Third New International
Dictionary (unabridged)
1961, pp. 1247-1248.

meaning of surrealism (panentheism) is an invaluable tool for visualizing the "Law of Polarity" mentioned earlier.⁴ A conceptual grasp of Being with the "both/and" characteristics of essence and accidents is made possible through this model. "Viewing" it from yet another perspective, the "mystery" of God, being prior to "cause and substance"⁵ and transcending "essence and existence,"⁶ is apprehended in the "neither/nor" paradox.

Most curious to this discussion is the fact that the stark reality of the model itself, the very physical existence of paradox implies absurdity.

To complete the reconciliation of the "both/and"- "neither/nor" paradox with the stark, physical existence of the model itself, the other correlative analog is inserted to demonstrate the wholistic nature of convolution.

B. REFRACTION OF LOGOS

Prismic refraction provides the insight into the dénouement of the mystery of Logos, the explanation of the mode through which Being is concretized. In this analogy, the manifestation of Being, the "process"

⁴See above, p. 61.

⁵Tillich, p. 156.

⁶Ibid., p. 255.

involved between Self and finiteness, is its prismic refraction through the medium of the concrete. In the mode of convex refracting, the contingency of God is affected yet the essence is left intact, only refracted. As essence is left intact, the necessity for unity or "transcension"⁷ of the psychedelic Encounter, and other kindred Oriental strains of thought,⁸ is satisfied.

It is interesting to note that the "degree" of refraction indicates the finality of that particular concreteness. In the case of the Christ-event, the refractive degree of the concrete approached an absolute transparency to God. Tillich expresses this notion: "the Logos become flesh,"⁹ and the manifestation was "absolutely concrete and absolutely universal at the same time."¹⁰

C. CONVOLUTION

From the correlative analogs above, the systems of surrealism and the principle of Logos receive added

⁷See the discussion of unity in Section II, "General Interpretation of the Encounter."

⁸Rudolf Otto, Mysticism East and West, trans. B. L. Bracey and R. C. Payne (New York: Macmillan Company, 1932), pp.49-51. Sankara's thought is presented here.

⁹Tillich, "Introduction," p. 16.

¹⁰Ibid.

confirmation while the immediacy of the Encounter can be maintained in its full unity. These analogs present an orientation to the understanding of existence which is termed under an all-inclusive convolution.¹¹ Convolution reconciles the seeming-paradox between God and finiteness. While the absurdity of the stark reality of Klein's model confirms a "both/and"--"neither/nor" paradox, the principle of prismic refraction elucidates the appearance of concretization. As polarity and prior-ness establish the relation between God and being, so the Logos principle reveals the mode through which being is concretized. The full scope of convolution can be viewed as the interplay of these analogs in a harmonious unity.

Existence without paradox is contradictory. The conterminous nature of the "both/and"--"neither/nor" paradox in the light of its refractoriness confirms this. The very expression of convolution demands paradox.

In this perspective then, the central purpose of obtaining adequacy in understanding reality is fulfilled. Both the inclusive and the profound are embodied in convolution, and simultaneously, in the paradoxical appearance of God in the contingencies of history and time, this central purpose is radically ordained and uniquely satisfied through the refractoriness of Jesus Christ.

¹¹See Figure 5 "Onto-cosmological Orientation."

BOTH / AND
 ----- Surrealism
 C O N V L U T I O N

KLEIN EFFECT:
 NEITHER / NOR
 ----- Ground of being O

PRISMIC
 REFRACTION:
 CONCRETE MEDIUM ----- Logos
 O N

FIGURE 5

CONVOLUTION

Onto-Cosmological Orientation

He is the image of the invisible God,
The first-born of all creation.
He is before all things, and in him
all things hold together.
For in him all the fullness of God
was pleased to dwell,
And through him to reconcile to himself
all things, whether on earth or in heaven,
Making peace by the blood of his cross.
For in him the whole fulness of deity
dwells bodily. (Colossians 1:15, 17, 19-20.)

For God, who commanded the light
to shine out of darkness,
Hath shined in our hearts,
To give the light of the knowledge
of the glory of God
In the face of Jesus Christ.

II Corinthians 4: 6.

BIBLIOGRAPHY

A. BOOKS

- Aaronson, Bernard, and Humphry Osmond (eds.) Psychedelics: The Uses and Implications of Hallucinogenic Drugs. New York: Doubleday, 1970.
- Abramson, H. A. (ed.) The Use of LSD in Psychotherapy. New York: Josiah Macy, Jr. Foundation, 1960.
- Baillie, D. M. God Was in Christ. New York: Charles Scribner's Sons, 1948.
- Braden, William. The Private Sea LSD and the Search for God. New York: Bantam, 1967.
- Bucke, R. M. (ed.) Cosmic Consciousness. New York: Dutton, 1923.
- Cohen, Sidney. The Beyond Within: The LSD Story. Kingsport, Tenn: Kingsport Press, 1967.
- Come, Arnold B. Agents of Reconciliation. Philadelphia: Westminster Press, 1960.
- Cox, Harvey. The Secular City. New York: Macmillan, 1965.
- DeBold, Richard C., and Russell C. Leaf (eds.) LSD, Man and Society. Middletown, Conn: Wesleyan University Press, 1967.
- Dunlop, Jane. Exploring Inner Space. New York: Harcourt, Brace and World, 1961.
- Endo, Shusaku. Silence. trans. William Johnston. Tokyo: Charles Tuttle, 1969.
- Fuller, Reginald. The New Testament in Current Study. New York: Scribner's, 1962.
- Hartshorne, Charles, and William L. Reese (eds.) Philosophers Speak of God. Chicago: University of Chicago Press, 1953.
- James, William. The Varieties of Religious Experience. New York: New American Library, 1958.
- Jeffers, Robinson. The Selected Poetry. New York: Random House, 1937.

- Leary, Timothy, Ralph Metzner and Richard Alpert (eds.)
The Psychedelic Experience. New Hyde Park, N.Y.:
 University Books, 1964.
- Masters, R. E., and J. Houston. The Varieties of Psychedelic Experience. New York: Holt and Rinehart, 1966.
- Müller, F. Max (ed.) The Sacred Books of the East. Oxford:
 Clarendon Press, 1890. 50 Vols.
- Otto, Rudolf. The Idea of the Holy. trans. John W. Harvey.
 London: Oxford University Press, 1923.
- _____. Mysticism East and West. trans. B. L. Bracey
 and R. C. Payne. New York: Macmillan, 1932.
- Parrinder, E. Geoffrey. Avatar and Incarnation. New York:
 Barnes and Noble, 1970.
- Phillips, J. B. Your God Is Too Small. New York: Mac-
 millan, 1964.
- Robinson, John A. T. Honest to God. Philadelphia: West-
 minster, 1963.
- Royce, Josiah. The Conception of God. New York: Macmil-
 lan, 1898.
- _____. Studies of Good and Evil. New York: Appleton,
 1915.
- Schenk, G. The History of Man. New York: Chilton, 1961.
- Solomon, David (ed.) LSD: The Consciousness-Expanding
 Drug. New York: Putnam's Sons, 1964.
- Suzuki, Daisetz T. Essays in Zen Buddhism. 3d Ser.
 London: Rider, 1953.
- Tillich, Paul. Systematic Theology. Chicago: University
 of Chicago Press, 1951-63. 3 Vols.
- Vycinus, Vincent. Earth and Gods. Martinus Nijhoff: The
 Hague, Netherlands, 1961.
- Weil, Gunther M., Ralph Metzner, and Timothy Leary (eds.)
The Psychedelic Reader. New York: University
 Books, 1965.
- Zaehner, Robert C. Mysticism Sacred and Profane. New York:
 Oxford University Press, 1961.

B. ARTICLES

- Blofeld, John. "A High Yogic Experience Achieved with Mescaline," Psychedelic Review, VII (1966), 27-32.
- Cohen, Sidney. "LSD and the Anguish of Dying," CCXXXI: 1384 (1965), 69-72, 77-78.
- _____. "Lysergic Acid Diethylamide: Side Effects and Complications," Journal of Nervous and Mental Disease, CXXX: 1 (January 1960), 36.
- "Drug Classification," Listen News (December 1970), 20.
- Freedman, Daniel X. "Aspects of Biochemical Pharmacology of Psychotropic Drugs," Psychedelic Review, VIII (1966) 33-58.
- "Holy Spirit," Interpreter's Dictionary of the Bible, II, 636-639.
- Huxley, Aldous. "Drugs that Shape Men's Minds," Saturday Evening Post, Adventures of the Mind (New York: Alfred Knopf, 1959).
- Janiger, Oscar. "The Use of Hallucinogenic Agents in Psychiatry," California Clinician, LV: 7-8 (July - August 1959), 256.
- Jordan, G. R. , Jr. "LSD and Mystical Experiences," Journal of Bible and Religion, XXXI (April 1963), 114-123.
- "Joy," Interpreter's Dictionary of the Bible, II, 1000-1001.
- Kast, Eric C. "LSD and the Dying Patient," Chicago Medical School Quarterly, XXVI: 2 (1966), 80.
- Laing, R. D. "Transcendental Experience in Relation to Religion and Psychosis," Psychedelic Review, VI (1965), 7-15.
- Lasher, Lewis P. "LSD: The False Illusion," reprint from the FDA Papers, Division of Case Assistance, Bureau of Drug Abuse Control (September 1967).
- Leary, Timothy. "The Religious Experience: Its Production and Interpretation," Psychedelic Review, III (1964) 324-346.

- Leary, Timothy. "The Second Fine Art: Neo-Symbolic Communication of Experience," Psychedelic Review, VIII (1966), 9-32.
- MacLean, J. Ross, et. al. "The Use of LSD-25 in the Treatment of Alcoholism and Other Psychiatric Problems," Quarterly Journal of Studies on Alcohol, XXII (1961), 34-35.
- Meserve, Harry C. "Mysticism and Chemistry," Journal of Religion and Health, VI (July 1967), 167-170.
- Metzner, Ralph, George Litwin, and Gunther M. Weil. "The Relation of Expectation and Mood to Psilocybin Reactions: A Questionnaire Study," Psychedelic Review, V (1965), 3-39.
- McGlothlin, William H. "Hallucinogenic Drugs: A Perspective with Special Reference to Peyote and Cannabis," Psychedelic Review, VI (1965), 23.
- Pahnke, Walter N. "Drugs and Mysticism," International Journal of Parapsychology, VIII (1967), 295-320.
- Pahnke, Walter N., and W. A. Richards. "Implications of LSD and Experimental Mysticism," Journal of Religion and Health, V (July 1966), 175-208.
- Sherwood, J. N., M. J. Stolaroff, and W. Harman, "The Psychedelic Experience-- A New Concept in Psychotherapy," Menlo Park, Calif: International Foundation for Advanced Study (mimeographed), 1962.
- Silverman, Julian. "When Schizophrenia Helps," Psychology Today (September 1970), 62-65.
- Slotkin, J. S. "The Peyote Way," Tomorrow Magazine, IV: 3 (1956), 67.
- Tiebout, H. "Ego Factors of Surrender in Alcoholism," Quarterly Journal of Studies on Alcohol, XV (1954), 610-621.
- Wolff, Robert. "Seeds of Glory," Psychedelic Review, VIII (1966), 111-122.

APPENDICES

APPENDIX A

NINE EXPERIENCES

EXPERIENCE 1

"After the choking and stifling had passed away, I seemed at first in a state of utter blankness; then came flashes of intense light, alternating with blackness, and with a keen vision of what was going on in the room around me, but no sensation of touch. I thought that I was near death; when, suddenly, my soul became aware of God, who was manifestly dealing with me, handling me, so to speak, in an intense personal present reality. I felt him streaming in like light upon me....I cannot describe the ecstasy I felt. Then, as I gradually awoke from the influence of the anæsthetics, the old sense of my relation to God began to fade. I suddenly leapt to my feet on the chair where I was sitting, and shrieked out, 'It is too horrible, it is too horrible, it is too horrible,' meaning that I could not bear this disillusionment.... Is it possible that the inner sense of reality...was not a delusion but an actual experience? Is it possible that I, in that moment, felt what some of the saints have said they always felt, the undemonstrable but irrefragable certainty of God?"

--William James, Varieties of Religious Experience, pp.300-301.

EXPERIENCE 2

"With that I became unconscious again, and my last dream immediately preceded my real coming to. It only lasted a few seconds, and was most vivid and real to me, though it may not be clear in words.

"A great Being or Power was traveling through the sky, his foot was on a kind of lightning as a wheel is on a rail, it was his pathway. The lightning was made entirely of the spirits of innumerable people close to one another, and I was one of them. He moved in a straight line, and each part of the streak or flash came into its short conscious existence only that he might travel. I seemed to be directly under the foot of God, and I thought he was grinding his own life up out of my pain. Then I saw that what he had been trying with all his might to do was to change his course, to bend the line of lightning to which he was tied, in the direction in which he wanted to go. I felt my flexibility and helplessness, and knew that he would succeed. He bended me, turning his corner by means of my hurt, hurting me more than I had ever been hurt in my life, and at the acutest point of this, as he passed, I saw. I understood for a moment things that I have now forgotten, things that no one could remember while retaining sanity. The angle was an obtuse angle, and I remember thinking as I woke that had he made it a right or acute angle, I should have both suffered and 'seen' still more, and should probably have died.

"He went on and I came to. In that moment the whole of my life passed before me, including each little meaningless piece of distress, and I understood them. This was what it had all meant, this was the piece of work it had all been contributing to do. I did not see God's purpose, I only saw his intentness and his entire relentlessness towards his means...."

--William James, Varieties of Religious Experience, p. 301
(personal letter from woman under ether).

EXPERIENCE 3

"Suddenly I burst into a vast, new, indescribable wonderful universe. Although I am writing this over a year later, the thrill of the surprise and amazement, the awesomeness of the revelation, the engulfment in an overwhelming feeling-wave of gratitude and blessed wonderment, are as fresh, and the memory of the experience is as vivid, as if it had happened five minutes ago and yet to concoct anything by way of description that would ever hint at the magnitude, the sense of ultimate reality...this seems such an impossible task. The knowledge which has infused and affected every aspect of my life came instantaneously and with such complete force of certainty that it was impossible, then or since, to doubt its validity."

--Huston Smith, "Do Drugs Have Religious Import?" LSD, p. 160.

EXPERIENCE 4

"All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire...the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life.... I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world...is what we call love, and that the happiness of each and all is in the long run absolutely certain."

--Ibid.

Identification: Section II, following footnote 18.

EXPERIENCE 5

First patient:

"I found myself drifting into another world and saw that I was at the bottom of a set of stairs. At the very top of these stairs was a gleaming light like a star or jewel of exceptional brilliance. I ascended these stairs and upon reaching the top, I saw a gleaming, blinding light with a brilliance no man has ever known. It had no shape nor form, but I knew that I was looking at God himself. The magnificence, splendor, and grandeur of this experience cannot be put into words. Neither can my innermost feelings, but it shall remain in my heart, soul, and mind forever. I never felt so clean inside in all my life. All the trash and garbage seemed to be washed out of my mind. In my heart, my mind, my soul, and my body, it seemed as if I were born all over again."

--Pahnke, "LSD and Religious Experience," in DeBold, LSD, Man and Society, pp. 71-72.

EXPERIENCE 6

Second patient:

"A feeling of great peace and contentment seemed to flow through my entire body. All sounds ceased and I seemed to be floating in a great, very very still void or hemisphere. It is impossible to describe the overpowering feeling of peace, contentment, and being a part of goodness itself that I felt. I could feel my body dissolving and actually becoming a part of the goodness and peace that was all around me. Words can't describe this. I feel an awe and wonder that such a feeling could have occurred to me."

--Ibid.

EXPERIENCE 7

Third Patient:

"At the peak or climax of my experience, I realized a great scene was about to unfold within myself. I actually shook and shuddered at what I felt. A tremendous earthquake feeling was building up in me. There was a tremendous force, and I came and saw a glorious beauty of space unfold before me, of light, color, and of song and music, and not only of one thing good and beautiful, but of a oneness in fellowship, a wanting to belong to this greatness of beauty and goodness that unfolded before my eyes, and that I felt."

--Ibid.

EXPERIENCE 8

Fourth Patient:

"Suddenly, I could see my family handing me great love. It seemed to be pouring out of their hearts. I cried, not bitter tears, but tears of beauty and joy. A beautiful organ was playing in the background, and it seemed as if angels were singing. All of a sudden I was back in eternity. There was music and beauty. Peace and happiness, tranquility--could not possibly describe my feelings. My heart was filled with joy that was overwhelming. Just a beauty and peace that I have never known. At this point, I felt that time was thousands of years ago, thousands of years from now, and now."

--Ibid.

EXPERIENCE 9

"Now, four days after the experience itself, I continue to feel a deep sense of awe and reverence, being simultaneously intoxicated with an ecstatic joy. This euphoric feeling...includes elements of profound peace and steadfastness, surging like a spring from a depth of my being which has rarely, if ever, been tapped prior to the drug experience. The spasmodic nature of my prayer life has ceased, and I have yielded to a need to spend time each day in meditation which, though essentially open and wordless, is impregnated by feelings of thanksgiving and trust. This increased need to be alone is balanced by what I believe to be a greater sensitivity to the authentic problems of others and a corresponding willingness to enter freely into genuine friendships. I possess a renewed and increased sense of personal integration and am more content simply to 'be myself' than previously.

"...Relatively soon after receiving the drug, I transcended my usual level of consciousness and became aware of fantastic dimensions of being, all of which possessed a profound sense of reality.

"...It would seem more accurate to say that I existed 'in' these dimensions of being as I had not only transcended my ego, but also the dichotomy between subject and object.

"It is meaningful to say that I ceased to exist, becoming immersed in the ground of Being, in Brahman, in God, in 'Nothingness,' in Ultimate Reality or in some similar religious symbol for Oneness....

"The feelings I experienced could best be described as cosmic tenderness, infinite love, penetrating peace, eternal blessing and unconditional acceptance on one hand, and on the other, as unspeakable awe, overflowing joy, primeval humility, inexpressible gratitude and boundless devotion. Yet all of these words are hopelessly inadequate and can do little more than meekly point towards the genuine, inexpressible feelings actually experienced.

"It is misleading even to use the words 'I experienced,' since during the peak of the experience (which must have lasted at least an hour) there was no duality between myself and what I experienced. Rather, I was these feelings, or ceased to be in them and felt no loss at the cessation. This was especially evident when, after

having reached the mystic peak,...it seemed as though I was not M. R. listening to a recording, but paradoxically was the music itself. Especially at one climax...the 'love' I was experiencing became so overwhelming as to become unbearable or even painful. The tears I shed at this moment were in no sense those of fear, but ones of uncontainable joy.

.

...let me affirm that even with my acquaintance with mystic literature of both east and west, coupled with the profound appreciation of natural and artistic beauty I have always enjoyed, I know I could never have understood this experience, had I not lived it myself. The dimensions of being I entered surpassed the wildest fantasies of my imagination and, as I have said, leave me with a profound sense of awe....In no sense have I an urge to formulate philosophical or theological dogmas about my experience. Only my silence can retain its purity and genuineness."

--Pahnke, "LSD and Religious Experience," in DeBold, LSD, Man and Society, pp. 70-71.

APPENDIX B

ADDITIONAL TABLES

TABLE I

Summary of Percentage Scores and Significance Levels Reached
by the Experimental versus the Control Group for
Categories Measuring the Typology of Mystical Experience

CATEGORY	% OF MAXIMUM POSSIBLE SCORE FOR 10 Ss		P*
	Exp.	Cont.	
1. Unity	62	7	.001
A. Internal	70	8	.001
B. External	38	2	.008
2. Transcendence of Time and Space	84	6	.001
3. Deeply felt Positive Mood	57	23	.020
A. Joy, Blessedness and Peace	51	13	.020
B. Love	57	33	.055
4. Sacredness	53	28	.020
5. Objectivity and Reality	63	18	.011
6. Paradoxicality	61	13	.001
7. Alleged Ineffability	66	18	.001
8. Transiency	79	8	.001
9. Persisting Positive Changes in Attitude and Behavior	51	8	.001
A. Toward Self	57	3	.001
B. Toward Others	40	20	.002
C. Toward Life	54	6	.011
D. Toward the Experience	57	31	.055

* Probability that the difference between Experimental and Control Scores was
Due to Chance.

TABLE II

Relative Completeness* of Various Categories in Which there Was a
Statistically Significant Difference between Experimental and
Control Groups

(1)	(2)	(3)
Closest approximation to the most complete and intense expression	Almost, but not quite as complete or intense as (1)	Least complete or in- tense, though still a de- finite difference from the control group
Internal Unity	External Unity	Sense of Sacredness
Transcendence of Time and Space	Objectivity and Reality	Deeply Felt Positive Mood (Love)
Transiency	Alleged Ineffability	Persisting Positive Changes in Attitude and Behavior toward others and the Experi- ence
Paradoxicality	Deeply Felt Positive Mood (Joy, Blessed- ness, and Peace)	
Persisting Positive Changes in Attitude and Behavior toward Self and Life		

* Based on qualitative score levels and agreement among the three methods of
measurement in comparing the scores of the experimental versus the control
group.

APPENDIX C

The Divine Self-torture

The Hanged God: Pain and their
endless cries. How they cry to me:
but they are I: let them ask themselves.

I am they and there is nothing beside. I
am alone and time passes, time also
is in me, the long
Beat of this unquiet heart, the quick
drip of this blood, the whirl and re-
turning of these stars....
...without strain there is nothing.
Without pressure, without conditions,
without pain,
Is peace; that's nothing, not being; the
pure night, the perfect freedom, the
black crystal. I have chosen
Being; therefore wounds, bonds, limits
and pain....

Whatever electron or atom or flesh or
star or universe cries to me,
Or endures in shut silence: it is my cry,
my silence;
I am the nerve, I am the agony,
I am the endurance, I torture myself to
discover myself....

Discovery is deep and endless,
Each moment of being is new: therefore
I still refrain my burning thirst from
the crystal-black
Water of an end.

--Robinson Jeffer, "The Divine
Self-torture," The Selected
Poetry of Robinson Jeffers
(New York: Random House,
1937), pp. 558-559.

APPENDIX D

PSYCHOTROPIC DRUGS AND PREVIOUS PHYSICAL AILMENTS

<u>CONDITIONS</u>	<u>EFFECTS</u>
Damaged liver Infective hepatitis	- - - - Prolonged effects ¹ of mes- caline and adrenochrome
Low blood sugar Inadequate niacin	- - - - General aggravated dangers ²
Heavy intake of coffee, tobacco, alcohol	- - - - General aggravated dangers ³

PREVENTION: Psycho-physical examination.⁴

¹Timothy Leary, "Introduction," in David Solomon (ed.) LSD (New York: Putnam's Sons, 1964), pp. 26-27.

²Ibid., pp. 25-27.

³Ibid.

⁴ Ibid.

APPENDIX E

LSD AND LEGALITY

THE THALIDOMIDE INCIDENTS

Following the thalidomide incidents of 1963, Congress responded quickly with restrictive legislation of experimental drugs.¹ The beginnings of a basic control of experimental drug traffic was established, and approval for experimentation was granted to those investigators

who have filed a formal research plan with the FDA through a sponsoring pharmaceutical company, or by investigators who have themselves assumed sponsorship and satisfied the FDA concerning the safety of the agents and their proposed research use in man.²

The complications had just begun, however, because some of the experimental drugs (like LSD) are readily accessible and therefore impossible to deter.³ Simultaneously the ruling was an outright violation against the American Indian who uses hallucinogens in his religious ceremonies.⁴

THE INDIAN QUESTION

The Amerindians, members of the Native American Church, opposed government control since they felt that

¹David Solomon (ed.) "Notes," LSD (New York: Putnam's Sons, 1964), p. 261.

²Jonathan O. Cole and Martin M. Katz, "The Psychotomimetic Drugs," in Solomon, op. cit., pp. 236-237.

³Peter Stafford, "Yage in the Valley of Fire," in Bernard Aaronson and Humphry Osmond (eds.) Psychedelics (New York: Doubleday, 1970), p. 62.

⁴Alan W. Watts, "Psychedelics and Religious Experience," in Aaronson, op. cit., p. 145.

"peyote is a natural gift of God to mankind."⁵ (It is especially interesting to note that there are no legal injunctions concerning the eating of the Amanita pantherina, which is poisonous.⁶) The Supreme Court of California upheld the use of peyote by the Amerindians, and in its avoiding the denial of religious freedom to other groups, extended legal usage of psychedelic agents to other religious groups as well.⁷

One of the growing concerns among psychiatrists was that the legal use of LSD was limited to the mentally ill, but with results brought forward by thalidomide and the Amerindians, the only problem left was training enough qualified therapists.⁸

THE CLASSIFICATION OF DRUGS

What is a drug and what is not? Are there harmful drugs and beneficial ones? How should they be classified? If some of the "aura" were taken away from the term "drug" the emotional thrust of these questions would never arise.

Unfortunately the word 'drug' activates a reflex or fear, disapproval and prurience in Western nervous systems. 'Drug' of course is simply a generic term for any chemical agent. Alcohol is a sedative drug similar in action to the barbiturates. Yet because of purely verbal associations we do not think of alcohol as being

⁵Ibid. ⁶Ibid.

⁷Richard C. DeBold and Russell C. Leaf (eds.) LSD, Man and Society (Middletown, Conn: Wesleyan Univ. Press, 1967), p. 76.

⁸Ibid.

a drug because it is our national drug.⁹

When a person is "drugged," his consciousness and judgment are overshadowed and his will is deprived. In classifying psychochemicals it is necessary to understand their effects also. Comparing various drugs, the result is this:

. . .Not all psychotropic (consciousness-changing) chemicals are narcotic and soporific, as are alcohol, opiates, and barbiturates. The effects of what are now called psychedelic (mind-manifesting) chemicals differ from those of alcohol as laughter differs from rage, or delight from depression. There is really no analogy¹⁰ between being 'high' on LSD and 'drunk' on bourbon.

Previously, legislation was limited to two general types of drugs: those that "weaken the mind's common-sense grasp of things" (such as alcohol) and those that "strengthen that grip" (as coffee does).¹¹ Now there is the rise of a third type which can leave the mind "unclouded and yet at the same time permit it to view things in quite an uncommonsensical way."¹² With growing confusion it was quite natural to classify cannabis along with cocaine and morphine, even though cannabis is a hallucinogen "with no

⁹William Burroughs, "Points of Distinction Between Sedative and Consciousness-Expanding Drugs," in Solomon, op. cit., p. 170.

¹⁰Watts, op. cit., p. 132.

¹¹Gunther M. Weil, Ralph Metzner and Timothy Leary (eds.) The Psychedelic Reader (New York: University Books, 1965), p. 3.

¹²Ibid.

chemical or physiological affinity" to either of the other two drugs.¹³ Even the term "hallucinogenic" is beginning to be used indiscriminately since true hallucinations may not really occur with these substances.¹⁴ One interesting classification considered by the Massachusetts legislature which is quite promising, however, divides drugs into four basic types: Alpha, Beta, Gamma, and Delta.¹⁵ These refer respectively to 1) heroin and related compounds, 2) those with alcoholic content, 3) prescriptions, and 4) psychedelic drugs.¹⁶

THE EXTENT OF CONTROL

Whether the present state of legality concerning drugs is considered inconsistent or naively indiscriminate, the greatest problem lies still in another area. There has been too much emphasis on prohibition, rather than on control.¹⁷ The prohibition of apomorphine¹⁸ is a case in point.

¹³Burroughs, op. cit., p. 170.

¹⁴Ralph Metzner, George Litwin and Gunther M. Weil, "The Relation of Expectation and Mood to Psilocybin Reactions: A Questionnaire Study," Psychedelic Review, V (1965), 11.

¹⁵"Drug Classification," Listen News (December 1970) 20.

¹⁶Ibid.

¹⁷Stafford, op. cit., p. 62.

¹⁸See Section I, page 35, including footnote 99.

Even before the thalidomide complications, Canadian authorities decided for control of experimental drugs.¹⁹ After four leading follow-up sessions with former LSD subjects, the Saskatchewan Public Health Department declared LSD "no longer experimental" but "to be used where indicated."²⁰ Emphasizing further the challenge of control, Dr. Seaborg²¹ commented that the most radical and revolutionary change is the next generation would be "pharmaceuticals that change and maintain human personality at any desired level."²² Dr. Hofmann also responded to a similar question. He believed that even nuclear power (or morphine) could be used effectively for great purposes for mankind.²³

¹⁹Sanford M. Unger, "Mescaline, LSD, Psilocybin and Personality Change," in Solomon, op. cit., p. 217.

²⁰Ibid.

²¹Weil, op. cit., p. 2.

²²Ibid.

²³William Braden, The Private Sea LSD and the Search for God (New York: Bantam, 1967), p. 13.

APPENDIX F

ONENESS AND MULTIPLICITY

In the process mentioned of Oneness taking superiority, "the One soon receives the emphasis and takes precedence over the many."¹ First, a form of antagonism develops between the two: "The realm of the many is now the wholly evil in contrast to the realm of the One. . ."² In this explanation the serious task of resolving the appearances man daily experiences comes to the fore, for if there is some type of illusion, there must be a principle involved for its appearance in "normal" experience. From antiquity this task was better ignored, the clearest example being seen in pantheism. The gravest problem with pantheism is that of placing the responsibility of our delusion, our confused perception of the world, in its proper place. One Oriental school regards Nescience³ as the agent through which the "one highest Lord" manifests himself.⁴ Ramanuja

¹Rudolf Otto, Mysticism East and West (New York: Macmillan, 1932), p. 49.

²Ibid., p. 52.

³Sankara in F. Max Müller (ed.) The Sacred Books of the East (Oxford: Clarendon, 1890), XXXIV, 190:
 "...There is only one highest Lord ever changing, whose substance is cognition, and who, by means of Nescience, manifests himself in various ways, just as a thaumaturg appears in different shapes by means of magical power. . ."

⁴Ibid.

places the origin of this world of beings and its environment in the extension of the body of Brahman and considers the delusion as we might consider a dead man's body as being a part of the man's previous existence.⁵

⁵Ramanuja in Müller, op. cit., XLVIII, 424.

117562

THEOLOGY LIBRARY
CLAREMONT, CALIF.